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MONTHLY JOURNAL.

THE

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OF THE

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VOL. IX.

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EDITOR'S NOTES.

OUR INDIA MISSION.

THE third of the series of meetings upon the work of this Association was held Nov. 23, and its topic was our *India Mission.* The addresses made on the occasion were fully reported in the "Christian Register;" and, we think, they can hardly have failed to awaken new interest and to inspire new confidence in this branch of our missionary work.

It is not to be denied that, hitherto, this department of Christian effort has been held in comparatively little regard by our denomination. To be sure, there have been a few individuals who have shown their sense of its importance by giving generously for this specific object; so that, in point of fact, there is no other department of our work that is so well provided for by endowment. But, taking our people as a whole, it has been obvious enough to the Board, that it would not be deemed fit that any very considerable proportion of our expenditures, beyond what is thus provided for, should be in this direction.

At the same time it is unquestionable, that, in the case of most other denominations, the Foreign Mission has been held among the first in importance of the various features of their activities. Enormous sums are annually expended in its support; and many of these sects will say, that it has been the life of their Church. A meeting of the American Board of Foreign Missions was held in Buffalo, shortly before our meeting above referred to, and it was there stated, that sixty-one men were immediately required to go out to the various missionary posts; and full confidence was expressed, that, by an appeal at the several Theological Schools, this number could be obtained from among the best young men; and that, by an appeal to the parishes, the additional funds required would be readily secured.

It is worth while to examine the reasons why this should be so differently regarded by that denomination and our own: and there seem to be these two; viz., *first*, that they hold that God's wrath is over the heathen world, and that every individual brought to the knowledge of Christ's mission, and led to profess a belief in him, is one soul snatched from eternal burnings; whereas, our views of God's providence teach us to feel, as Paul did, that God has not left that great part of his children wholly without witness of him, or wholly apart from his care: and, *second*, that they can, and are disposed to, use this agency more than we should be likely to do, for purposes of immediate denominational increase.

But there are other views of the uses of foreign missions, which appeal to us as strongly as to any of them, and which cannot be gainsaid. 1st, No one can doubt, that, by our missionaries abroad, notwithstanding all that is said to their prejudice, the interests of civilization have been wonderfully advanced, and the whole world is the

better because of what they have done. 2d, As Dr. Gannett well said, at the meeting to which we refer, if these missions have done nothing else, they have reared a company of martyrs, whose noble spirit of self-sacrifice, even apart from what they have done for the heathen, has done much to kindle in the Church a true Christian fervor, and an earnest religious life. When we hear the leaders in these other denominations recount how, so far from being weakened by these great contributions, required every year to support the vast machinery of their foreign missions, it can be clearly shown that these have been among the best sources of the prosperity of their churches, it is only a new illustration of the truth contained in our Saviour's words, "Give, and it shall be given to you again."

In reviewing this topic here, we do not propose to consider the relative importance of this as compared with other branches of our work; but only to state its present condition, and what has actually been done by the Association.

The whole India mission of our denomination is under the charge of Rev. C. H. A. Dall. There are connected with his various schools in Calcutta nineteen teachers and other employees; but for the selection and the payment of these he is alone responsible. Our Association has contributed to maintain other missions in Salem, in Secunderabad, and in Madras; but, in reference to these, we have acted always through Mr. Dall, and under his advice.

The amount actually expended by the Association during the past year (1867), for all these missions, has been $4,376.73; but the admirable management of Mr. Dall has increased this sum so as to meet the wants of a really extensive work. He has so commended his

institution, that, notwithstanding the sectarian stigma attached to it, he receives aid from Government to the amount of a thousand dollars every year. (It is a peculiar testimony to the excellence of the school, that, during the distress that prevailed in India a year ago, this was almost the only institution of the kind from which Government aid was not withdrawn.) Then he receives from the pupils, in the way of fees, 3,000 rupees; and he has won such a position, that he is able, by contributions to the public press, to earn a considerable sum, which he devotes to the purposes of the mission. The expenses of his mission, over and above what he has received from our Association, are 4,628 rupees (a rupee is about fifty cents in gold). There are now connected with the mission the following schools: 1. The Mission School; 2. Vernacular School; 3. School of Useful Arts; 4. Hindoo-Girls' School. These are within the mission grounds. There are also, in another part of the city, 5. The "Mary-Carpenter (Ragged) School;" and, 6. An "English Boys' School," superintended and supported by Mr. Dall.

Mr. Dall now fits young men for the University of Calcutta; and during the last eight years he has had, in all, 1,660 pupils under his charge.

And now let us consider the nature and amount of the influence which he exerts. His method has been criticised as not being that which belongs to a distinctively religious mission. It ought to be enough, in answer to this criticism, to make the following statement; viz., that Mr. Dall has a daily exercise on the New Testament, at which he reads and explains the Gospels to more than 250 young men, who commit texts and passages to memory, and who are encouraged to ask questions and to make suggestions in regard to religious topics connected

with the lesson. Even if only a small proportion of these young men are baptized into the Church, a vast deal must have been done to annihilate the heathen prejudice against Christianity, to open its sources of spiritual enlightenment, and to sow seeds which will some time develop and bear fruit.

But it is interesting to find the judgment of Mr. Dall, in regard to the best method of missionary work in India, confirmed by the experience of others in other denominations. We have before us a letter from Rev. Mr. Don, of the Free-Kirk (Scotch) mission in Calcutta, a man of much Indian experience, in which he says, "There is not one particle of encouragement to lay aside our educational work, and take up preaching in the bazaar. So far as I know, preaching brings fewer converts to Christianity, in this part of India, than teaching." He quotes from a conversation with a Church-of-England missionary, who says, "A younger generation of Christians has arisen, who received instruction in the mission schools, and among them the success of the gospel is greater than among the masses of nominal Christians in Europe. . . . For the present, we must work on, patiently educating all classes, and familiarizing them with Christian truth."

This view is contrary to the genius of the so-called Evangelical Church, and has been adopted by the missionaries in spite of a pressure in the opposite direction from their supporters at home. Dr. Ogilvie, one of the most prominent Scotch missionaries, recently published an able pamphlet in its defence. The earnest and judicious Baptist Missionary Board, of our own country, have adopted the same theory in their own work in India; and it is thus becoming generally recognized, that the school must be the handmaid of, and, in other missions as well as ours, it would to superficial observers almost appear the substitute for, *the church.*

It has seemed more important to dwell upon this; because one, whose noble efforts in many good causes have given to her words great weight throughout our denomination, in this country as well as in England, has recently caused some feeling of distrust in regard to Mr. Dall's work, by declaring, that, though it is "valuable in its way, it is not especially religious." We have too much confidence in her good judgment not to believe, that, if she had investigated further, she would have agreed with what thus seems to be the general opinion of those most experienced in missionary work.

At the meeting referred to, we presented some facts in regard to the present religious condition of a certain class in India, which illustrate the nature of the opportunity which opens for Mr. Dall in yet another direction, and apart from his labors in the school.

We have not room to enlarge upon this now; but will simply say, that there are very many, among the most intelligent class in India, who have renounced caste idolatry; have come to a belief in God; and are ready to be brought to the light of the gospel, if only it can be presented to them free of the doctrine of a Trinity and other theories which their reason cannot accept. The Bramo Somaj (or Vedic theists), numbering, in Bengal alone, 50,000 young, earnest men, are the foremost among this class. They are, indeed, still groping blindly, and are perhaps nearer to Pantheism than to Christianity now; but they are earnestly inquiring. They read Rammohun Roy and other Christian writings; and some of them are not far behind Rammohun Roy himself in their appreciation of Jesus Christ. Mr. Dall has much intercourse with leading men of this class. He lends them books, and he often receives letters which prove the interest they have in our views. Evidently enough (and this is confessed by many Ortho-

dox missionaries), the Unitarian form of Christianity is the only form which they are likely to accept. These Orthodox missionaries, in confessing this, do not intend it as complimentary to Unitarianism, but rather as an illustration of the meagreness of our faith. But when we have read some of the religious discourses of these Brahmos upon the divine precepts of Jesus, we have, on the other hand, felt like echoing the words of one of them (Keshub Chunder Sen), who, after recounting the story of Christ's life and the beauty of his example and teachings, said, in answer to a supposed objector on account of the shortcomings of professed Christian disciples, "Do not let the loveliness of Jesus' character and the purity of his doctrine receive prejudice in your minds from the impurity of the life of those who call themselves by his name, or by the absurdity of the doctrines which they teach. Perhaps the time will come when it will be seen that we are more truly his followers than they."

In regard to their readiness to receive the gospel, we are inclined to believe that the difficulties in the way have been exaggerated. Thus it has been spoken of as an impossibility that they should be interested in the miracles. Gerritt Smith, as quoted by J. F. Clarke (Orthodoxy), says that "Rammohun Roy dropped them entirely in his Hindoo translation of the New Testament." Doubtless with these Orientals the miracles must, if accepted, hold a very different place in their minds from that which they occupy in the creed of the most of Christendom. But, as a matter of fact, they do readily appreciate the contrast between the miracles reported of Jesus, and those so common in their own traditions; and Rammohun Roy not only did admit two or three of the miracles into his English "Precepts of Jesus," but said he should bring the others into his subsequent work for the Hindoos. He

began, with Rev. William Adam, a complete translation of the New Testament into Bengali, the manuscript of which was lost.

We are sometimes asked what we would like to have done now for this India mission. We should like, *first*, to have Mr. Dall more completely furnished; and, *secondly*, we should like to see by his side some young man, not only of fervent piety and missionary zeal, but of intellectual ability. Our object in this would be, of course, mainly in order that Mr. Dall might have a helper, and that there might be some one ready to take up the work, if he should be forced to lay it down; but there would be a still further object, which we regard with great interest. The Baptist and Orthodox missions have made the world their debtors by what they have done for scholarship, through their acquaintance with the languages of the people to whom they have been sent. There is no more important opportunity for useful labor, in this direction, than India affords; and we long to see, as one of the fruits of our India mission, some Oriental scholar trained by its means, who shall be able to contribute to the cause of sound learning, and to enrich us, as well as those whom we call the heathen, by giving to each gleams, taken from the other, of the light which God has vouchsafed, in different ways, to every nation of the world.

GENERAL AGENT FOR THE WEST.

Notice will be found, in the record of the proceedings of the Executive Committee, of the recent action taken by the Board in appointing Rev. Carlton A. Staples as General Agent of the Association, and its missionary for the West. This is an event of great importance. It is, moreover, a fitting reciprocation of the cordial action of

the Western Conference, by which they voted to merge their work in that of our Association, and it is an assurance that the Executive Committee appreciate the importance to our cause of the interests of that great section of our field.

The desirableness of having such an officer of the Association resident in the West has been long apparent. It is based on several very important considerations.

1st, The great number of openings for missionary effort that are constantly being developed, render it very essential that there should be some one representing this Association, experienced in the care of societies and conversant with the whole field, ready to visit places where new movements are begun, and give to them such counsel and aid and encouragement as occasion may require, and to report upon them to this Executive Board. Rev. Mr. Brigham says there is opportunity, in the State of Michigan alone, for the employment of an able minister in this kind of work.

2d, The relations which all parts of our denomination bear to each other, and the importance of strengthening the community of feeling and interest between them, make it exceedingly desirable that some prominent officer of the Association, representing directly this central agency of our denominational activities, should be in immediate contact with the churches which support it. Accordingly, it is intended, that, so far as may be possible, Mr. Staples will visit and preach in the various established churches of the West. This would be desirable, under any circumstances; but the recent action of the Western Conference makes it especially important. On the one hand, he will be able to represent to this Board the views and wishes of those churches; and, on the other hand, he will be able to interest them in the work of the Asso-

ciation, and stimulate them to generous effort in its support. Hitherto, the Western churches generally have confessedly done but little, in the way of pecuniary aid, to our denominational movements, apart from their own immediate interests. But the reasons have been obvious enough, when we consider the peculiarities of their situation; and the time is evidently at hand, when, if those who ought to be most active are only faithful to their obligations, a new era will begin. Already we have learned what the West is capable of, both as to generous inclination and as to pecuniary ability, — if it is fair to judge of it by the character of its leading cities. The traveller, when he gazes at the bridge over the Ohio, at Cincinnati, feels that there is, throbbing in that beautiful city, a spirit not only of enlightened and active enterprise, but of generous interest in a broad, common weal; and he knows, besides, that there must be wealth, disengaged from private needs, in order to carry out so magnificent a work. Our painters and sculptors have already found that the cities of the West begin to offer the readiest market for costly works of art. When, during the war, an ambition was roused as to what place should do most to replenish the treasury of the Sanitary Commission, Chicago led the cities of the Union in the proceeds of its Sanitary Fair. And our church at St. Louis has, for years, stood foremost among all the churches of our faith for its munificent charities of every kind. We look confidently for the time — and we believe this appointment is a most important means of hastening it — when the parishes at the East will look for stimulus and example, in generous contributions on behalf of our great missionary work, to the churches of the West.

3d, But there is yet another feature of Mr. Staples's duty, as it is contemplated by our Executive Committee,

which, though implied in what has been already said, deserves separate notice. We have said, that it is proposed that he shall sometimes occupy the pulpits of our established churches. But, in addition to the reasons for this which have been given, there is yet another; viz., that he may thereby release the settled pastors for missionary work.

In a previous number of this Journal, we spoke of the powerful influence that was being exerted by our Western brethren, few as they are, simply through the work they do in their individual parishes. We still believe firmly in the importance of this concentrated effort. The strength of a chain is measured by its weakest link, but you judge of a tree by its fairest and ripest fruit; and so, men judge of a form of faith by the most prominent of its representative institutions and men. Therefore, undoubtedly, as we then maintained, the whole cause of Unitarian Christianity is helped by every good word said and every blow struck in connection with the most prominent and best of our churches, in order to make them more prominent and better still. We do not believe in the policy that would say, "No matter if they do suffer a little: let them spare their men, and go with such poor preaching as the rest of us have, and make things more equal."

But if, without letting them suffer at all, we can (by giving them occasionally, as a substitute for their own minister, one who also ranks among the best) enable these gifted ones to go abroad in the region around, we can do vast service to our cause; and, in the present condition of our denomination, this indicates a method of action to which we must give more serious consideration.

Let us illustrate more particularly what we mean. Thomas Starr King went as pastor to the San-Francisco Society. The society, owing to its position, was pecu-

liarly important; and if he had been simply faithful to the duties there, and lavished on those people all his powers, he would have fulfilled a great mission, — and that society would, on the principle we have urged, have done great service by commending so far as it was known, the Unitarian faith. But how comparatively few would have known of it, and had their attention turned to the principles for which it stood, if it had not been that Mr. King *went out, all through the State*, with his sermons and his lectures and his thrilling orations; making his name known and loved in the homes and counting-rooms of the cities, in the huts of the miners, and in the isolated dwellings of the farmers; and causing his church in San Francisco to become one of the leading objects of interest to every stranger in the city, of whatever faith, and "Unitarian" a familiar word throughout the land! One might live a lifetime in Connecticut without meeting a person who knew that there was such a form of faith as ours; but many a one has noticed how common, in travelling in California and Oregon, is conversation respecting our doctrines, and some acquaintance with our position. One could hardly believe that all this was chiefly effected when there was only this one Unitarian society on the whole Pacific coast!

Now, this exemplifies a kind of effort which we must encourage everywhere, and especially at the West. It is probable, that, for a long time to come, the number of ministers in our denomination will be wholly inadequate to the demand; and, while we have no right to expect that the proportion of these who shall possess superior ability and qualifications will be any larger than in other professions, it cannot be disguised that such superiority is more essential to any measures of success, considering the pres-

ent requirements of the work. It is therefore imperative that we make the most of those we have.

Let one of our leading ministers in the West be enabled to go frequently to preach and lecture and give addresses in some of those flourishing cities, which multiply so fast that we can hardly keep pace with their wonderful growth, and he does a work for our cause, the importance of which it would be hard to compute. He secures a hearing among a class of people whom a minister of more moderate ability, and without reputation, could not reach; and by conquering prejudices and awakening attention, and by causing our name to be associated, as it is right that it should be, with its highest and best representatives, the way is prepared for other kinds of effort by and by.

We think that if Mr. Staples can enable a few men, whose names will readily suggest themselves, to undertake, a portion of the year, this kind of labor, by organizing and directing it, and by occupying their pulpits when they are away, very important results will follow.

We are aware, that, in this general outline, we have marked out work ample enough to occupy the time and energies of several men; and too much ought not to be expected from a single one. Perhaps it was hardly necessary to say so much as we have, in order to bespeak the approval and interest of the whole denomination in this new step.

We may add, as another feature of it, which we hope may soon be developed, the establishment of a branch depository of our publications, under the direction of Mr. Staples, for the more effective circulation of our literature through the West.

ORTHODOXY AND LIBERAL CHRISTIANITY COMPARED AND CONTRASTED.

BY HENRY W. BELLOWS.

[This article will be issued as one of our regular series of tracts, and copies can be had on application at the rooms of this Association.]

I PROPOSE in these few pages briefly to sketch the opposition of opinion on the main points between Unitarians and the so-called Orthodox sects, taking these sects together in a large way as being agreed in what is commonly considered the creed of Christendom.

Of course, my sketch will be rapid, superficial, and imperfect; but I mean it to be candid, plain, and as nearly true as my own prejudices will permit it to be. I must use a directness not common, perhaps, in these days; but I hope it will be a godly simplicity, and to many I must seem very commonplace.

Orthodoxy, then, represents God characteristically as a sovereign bound by certain stern laws imposed by his own holiness, which brought him, from the existence of the first human being, into a terrible conflict with the human race, who by the sin of Adam became enemies of God, and doomed to eternal ruin. Out of this ruin man was snatched, so far as he accepts the conditions of faith in Christ, by the interposition of a second person in an assumed Trinity, — the Son of God, — a being uncreated and eternal, equal with God, who offered himself in place of guilty man; took flesh, and came into the world; delivered the message of mercy, and died to expiate with his blood the guilt of the race. Human salvation thus made possible, man appropriates its fruits by faith in the terms of it, which is called receiving the benefits of the atonement; while those who reject these terms, either from not being able or willing to receive them, or because they

never hear them, — like the heathen, — fall under the original curse, and go to the everlasting burnings of the bottomless pit.

Unitarians discard this whole scheme as in their judgment a mythical, fabulous, irrational, incredible system, descended from ignorant and credulous times, and not justified by Christ's words or spirit. They regard God as characteristically a Father rather than a Sovereign, and think his chosen name of Love makes any original cures of the human race an impossible fable. They reject the doctrine of the Trinity, invented by theologians in the second century, as a cumbrous, scholastic scheme, lacking coherency and even intelligibility; and give Christ the position he claims as the Son of God, created and subordinate, — God's representative, messenger, and plenipotentiary, — who shall one day give up his power as the Head of the Church to his Father, "that God may be all in all." With Unitarians the atonement is simply the at-one-ment, or bringing together of man with God, — the reconciliation of the child, alienated from his Father by sin and ignorance, with his ever-loving Parent, — an opinion in direct contrast with that dogma known as the vicarious atonement, and esteemed the most tender and precious doctrine of the Orthodox Church; which represents God as being himself the party to be reconciled; as having been since Adam's fall in infinite anger with his children, and propitiated by the death of his innocent Son towards the penitent and converted, but still angry and wrathful with the impenitent and the unconverted, who always form the vast majority of his creatures.

Unitarians do not believe the Orthodox dogma of an original fall, changing the moral nature of man. They believe man originally and still created upright, innocent, and capable of virtue and holiness, subject, of course, to heredi-

tary influences, both good and bad; feeble only through ignorance and exposure, and often perverted by his want of training and the evil example around him.

And this view they hold in opposition to the doctrine of native, inborn, universal depravity, derived, with the curse that accompanied it, from Adam's fall. Regeneration with them is the orderly and nominal awakening of the spiritual nature from its sleep in the purely animal or merely instinctive nature, as opposed to the notion of a miraculous change in the moral constitution of the soul. The Holy Spirit is for them the recognized influence of God's ever-loving and sanctifying breath, always blowing, but not filling, our spiritual lungs, until we expand them voluntarily to receive it; in opposition to the doctrine of a third person in the Trinity, whose influence is to be invited by doctrinal convictions and professions, and whose presence is occasional, exceptional, and peculiar. The Bible they reverence as a most wonderful and sacred book, containing, in the Old Testament, the general literature, sacred, historical, and poetic, of the Jewish people; written in large part by wholly unknown authors, and under the ordinary lights of human knowledge, and with all the ordinary subjection to human errors; with exalted passages from minds lifted far above their time and filled with truth and holiness, that will last as long as the world stands; but yet a book to be read without superstitious literality, and with a free and rational, yet reverential and devout, discrimination. Of the New Testament they speak as the record of a revelation, made by ear and eye witnesses, by men religiously inspired, yet not free from the prejudices, and theoretical and even practical errors of their times; and therefore not binding upon us in the servile way of an acceptance of its statements after a purely grammatical examination of the meaning of the text. It is not

merely a grammar and lexicon, but a human soul in the largest and greatest use of its faculties, which can interpret the New Testament. The Bible is not the mechanical work of the Holy Spirit, employing patriarchs, prophets, and apostles to write its communications out, as mediums in a nervous frenzy pretend to write out the messages of invisible spirits; but the record of what holy men thought and said as they were moved by the Holy Ghost, which is not a mere dictator, but an *influence*, operating not independently, but through the agency, of human thoughts and feeling, and of course allying itself often with what is temporary, partial, and even mistaken; just as the pure evening breeze from the sea, bringing health far into the interior to the parched and wilted invalid melted by the summer heats, brings, nevertheless, odors of the land over which it passes, — and perhaps not always fragrant ones, — mixed with its saline breath. Unitarian Christians entertain different theoretical views of the connection between this world and the other, from so-called Orthodox Christians. *They* call the world a physical ruin, all its courses disjointed in the original twist given to it by the introduction of sin, which cursed the ground. They consider life as a vale of tears, a fallen world, a necessarily sad and wretched experience; a period of probation for an existence which will not fairly begin till we are dead and risen again on the other side of Time, and which will begin only in eternal misery and ruin for all who are not here converted to a special view of Christ's sacrifice, and do not accept his atonement in a technical and saving sense.

In this terrible exposure, with what decency can human beings, surrounded by millions of dying souls in peril of everlasting ruin, give any legitimate attention to their own immediate interests or pleasures, spend any time in leisure

or enjoyment, indulge any self-gratifications or private tastes, or do any thing which does not have reference to the salvation of souls? On the contrary, Unitarian Christians regard life, eternal life, as beginning when the soul begins, and as independent of time and place. They consider this world as being God's residence as much as any other; that happiness is as legitimate here as in heaven; that life is not wholly for *some ulterior* end, but is partly its own end, and that every part of it is an end in itself; that God lives to make his children happy now and always; that our education is going on now, and will always be going on; that we learn, by care and by freedom from care, by what is serious and by what is gay, that God is interested in our business, our pleasures, our cares, our affections, our tasks, our virtues, our piety; and that ascetic, terrifying, and exclusive views of life and futurity — views which interdict a large part of human nature and ostracize all but a special set of faculties, — deform and dwarf the soul, and bring in, sooner or later, a fearful re-action, which makes religion hated and God defied. Unitarians believe that these views make the roundest, soundest characters, — characters in which the moral graces and charities are most honestly and substantially developed; characters that show their worth in business, in the home-circle, and in all the various spheres of public and private usefulness. They are afraid of severe or superstitious or ecclesiastical views of piety, as making self-deceived, sentimental, and often hypocritical characters. They do not fancy people who think a special class is set apart for the covenanted mercies of the Almighty God; that only the favored few, elected by grace, are sprinkled with saving blood; that heaven is a narrow garden, fenced in with flaming swords, where, according to some learned doctors, the blessed have their joys augmented by contemplating from afar the smoke of

the torments of the lost millions that fill the ever-opening jaws of all-devouring hell.

Those who imagine that mild views of God's character and purposes, or wide and charitable hopes for the human race, or tender and encouraging sympathies towards our great, struggling brotherhood, or belief in human progress and in the ultimate redemption of men, tend to moral license, encourage vice, soften the energies of the will, or dull the edge of the conscience, can know little of the history of crime, of the experiences of penal law, of the principles of human nature. All great philanthropists and explorers of the means of suppressing vice and crime unite in recommending generous laws, — mild punishments, — mild, but sure, and as swift in their application as may be; with a still greater reliance, however, in the saving of the vicious, on encouragements and inducements to virtue, than on fear of punishment. One common school does more to reduce a noisy, vicious neighborhood to order than a dozen policemen! One gentle, tender-hearted visitor to a jail will sometimes soften and shape the hearts of the obdurate, who have long defied punishment and threats. The world can never be scared out of its sins. Even brutes are now broken to the rein by kindness, and not by red-hot bars of iron and bits of jagged steel; and the human soul defies scornfully those who come in the name of God to invite it to heaven by the fears of an eternal and flaming hell! Who is this Calvinistic God, that any of us should love him, who hates so many of our feeble race? Who is this God who is to make us worship him for his goodness, while millions like ourselves are writhing in the tortures of his unrelenting hand? No Andersonville prison, with its Wirtzes and Winders, summoning the world to curse its systematic cruelties, deserves one iota of the loathing and hatred with which the united race should repel the idea of a pre-

destined ruin in a flaming pit for endless ages, — the penalty of helpless ignorance and an hereditary depravity; and visited on those who sit in heathen darkness just as remorselessly as upon those who reject the clearest light of the gospel.

Unitarians reject and repel this abortive conception of an ignorant and violent age, as blasphemous to God, and dishonoring to Christ, and depraving to humanity. They denounce it as a cruel rendering into prosaic fact of certain pictorial phrases, fitted, perhaps, to move a rude people nineteen centuries ago; but unworthy to be handed down, stereotyped into doctrine, taught with awful shows of so-called inspired texts, and fastened upon the conscience and the fears of the timid with nails driven by masters of assemblies. They assert, that such terrible conceptions are not necessary either to arrest attention, to arouse the conscience, or to win the soul to the invitation of Christ. They have tried another way, and are satisfied with it. They believe the age of fearful doses and purgings and bleedings and scarifications and starving and stifling — in the name of the healing art — has gone by; that food, carefully chosen, is taking the place of medicine; while exercise, and air, and moderation, and cheerful society, and honest and various occupation and innocent amusement, are better prescriptions, and commoner ones from modern medical skill, than any which are carried in bad Latin to the apothecary's, and brought back in nauseous drugs and poisons. And so they solemnly and deliberately, with the fear of God before their eyes, choose to present God exclusively as Infinite Love, and never as Eternal Wrath, — Infinite Love, not hampered and hindered by its own attributes, so that it cannot manifest itself practically; but with a godlike and sovereign freedom to act as lovingly as its celestial spirit prompts. This love was not exhibited

in the merciful Jesus in contrast with his Father's awful justice, but shown by him as the express image of God's eternal love; so that the mercy of Christ is the mercy of God, and there is no divine justice which is not heavenly mercy too.

My brethren, it takes courage to join a little body of Christians that entertain notions so opposed to the current creed of Christendom: it requires an intellectual, a moral, a spiritual independence, which all do not possess. But are not views so precious, inspiring, all-reconciling as these worth contending for, worth suffering for, worth dying for, were we living in a persecuting age? At an era when, instead of scornful words and denunciations, the fagot and the axe punished such gentle heresies as ours, Biddle, one of the earliest of English Unitarians, was actually burnt at the stake for views like these. Now we are merely scorched in the imaginations of our Christian opponents, — a penalty which it is not very hard to bear.

I know nothing more important to the interests of the Christian world and the cause of virtue, purity, truth, and piety, than that it should be everywhere known that there are people of intelligence, benevolence, rectitude, and reverence who entertain these liberal and rational views; who have ceased to associate faith with superstition, or stability of Christian belief with deafness and blindness to the fresh testimonies of science and experience; or love of God with contempt for the visible creation and present sphere; or hope of immortality with a systematic depreciation of our immediate existence. I firmly believe that a Liberal Christian, consistently conscientious and devout, after our generous pattern, — who is seen to be no self-seeker, no worldling; known as an enemy of vice, folly, and selfishness; an upright, pure, benevolent, and spiritually-minded person, — has an influence in these times

in the way of upholding the gospel and putting down practical atheism, and that worst infidelity which consists in unfaithfulness to Christ's precepts and spirit, which no Orthodox Christian can exceed, and which few can equal. I devoutly believe, that, were it not for the testimony which Liberal Christians have offered against technical tests and dogmatic standards of character, the popular religion of this country would by degrees have taken on the form of Roman Catholic formalism, or Puritanical sourness and narrowness; leaving the intelligent classes in the state in which they were found in England at the close of the last century, with Hume and Gibbon sneering, in the name of science and culture, at a Christianity which produced such fruits: or as it is in France at this day, where religion, in any form, is regarded by the science and literature, the statesmanship and wealth and influence of the country, as a convenient means of governing the masses, but in itself a matter quite unworthy to interrupt the more engaging and valuable pursuits of people concerned with actual facts and practical questions and immediate pleasures! If Unitarians, as often complained, are not seen to be duly consecrated to Christian usefulness, to the devout imitation of Christ, to the building-up of God's kingdom in the world, it is not the fault of their system or of their opinions. But, mainly so far as it is a true criticism, it is due to the fact, that the self-consecration of the soul on these principles is a larger, higher, grander work than upon the current theological grounds, and that few persons wholly worthy of their exalted standard appear. But is the criticism sound at bottom? It is true, that Unitarian Christians do not bear the ear-marks of the popular pietism, that they are not characterized by the use of the technical language of the sects about them, nor by the facial expression or special traditional manners of theological saints;

but if those who trade with them, live with them, know them through and through, do not find them at least on a level with other Christians in their integrity, their moderation, their purity and truth, their mingled love and fear of God, their sincere and tender reverence for Christ's authority, example, and spirit, then let their pretensions be scorned and their claims to lead on the Church be derided! God knows we have reason enough to be humble, in view of our unfaithfulness to our own ideal. We ought, under the inspiration of principles like ours, to make the world ring with our exemplary Christian lives, and high and holy deeds and influences. A true and engaging piety ought to flow with prodigious power through our special channels. The earnest minds and hearts of the world, instead of expending energies in holding up the crumbling walls of Trinitarian and Calvinistic theology, or coopering the restless and unmatchable staves of a barrel that no longer holds securely the water of life, ought, with one consent, to turn to and endeavor to establish that Rational, Liberal Christianity which is as certainly prefigured by the shadows of coming events, and destined ultimately to be the creed of Christendom, as noon is to follow morning; and every timid man or woman, suppressing the soul's convictions, practising on grounds of policy and fashion a coldness towards our views they do not feel; averting the eyes, or affecting a horror or distrust for rational Christianity; going with the multitude and joining the popular sects without believing their creeds, — is guilty of a treacherous meanness of spirit, is grieving the spirit of truth, is delaying the triumph of the gospel.

I know no class of persons in a more hopeless condition than Unitarians who will not avow their views and adjust their religious profession to their convictions, and join with those who agree with them in seeking to make popular

and influential a new type of Christianity. There were plenty of these timid Christians in Christ's time, who died in the bondage of the Mosaic law, because they dared not be among the few to profess their faith in the "good news" he brought; plenty of Protestants in Luther's glorious day, who died in the Romish Church because they had not the courage to welcome and own the light that had really penetrated their minds. If the Liberal Christians in America could be known to each other, — could rise like one man at a given signal, and discover in what formidable numbers they exist, what a mass of intelligence, character, influence, and worth they carry, — they might achieve a momentous triumph in a twelvemonth.

Were our singularity and newness done away with, — our full force actually brought into view, — we should at once give over all controversy with Orthodoxy, and go to work in redeeming the world from moral ignorance and spiritual death. Let confidence in our views, let a sense of our real strength visit the Liberal-Christian mind, and it will claim the popular will and heart; it will place itself at the head of all reform, to soften and Christianize their spirit; it will accept science to interpret its religious meaning, philosophy to show its harmony with Christian truth, and teach the world how to blend the light of faith with reason, and the interests of time with those of eternity. A devout spirit in a thoroughly free mind; a faith in Christ, purchased at no loss of mental energy and freedom; love of God and fellowship with the Saviour, freed from technical and formal conditions, and become as genuine and natural as with the early Christians, — what wondrous victories are not waiting for this potent spell, this wholly new and glorious union of things long falsely held incompatible? Oh! in a country that is always doing what is impossible; that can disprove the time-hallowed fallacies, that govern-

ments of the people are necessarily weak, that liberty is essentially anarchical, that breadth of territory is fatal to cohesion, that great armies cannot be disbanded without violence, and must always threaten the civil law, — in a great country like ours, must not, shall not Liberal Christianity be proved to be a possibility? Has not God made America for the triumph of this true Catholicism? this broad, luminous, rational, free, yet practical, binding, inspiring, spiritualizing faith? Let us believe so, and we shall make it so.

Let there be no mistake where our flag is. Recognizing the services of all Christian sects, and honoring them according to their faithfulness, knowing that they still have great and glorious works to do, and always ready and glad to praise and bless their various usefulness, I never can lose sight of our own special cause, nor undervalue its sacred and precious obligations. We stand, in every community where a church of our faith exists, for faith in the ever-living and ever-opening gospel, — a gospel which existed before any of the creeds that embody it, and will live long after they are all forgotten; a gospel which has no shackles for the body or for the mind; which is not afraid of the geologist's hammer or the astronomer's tube or the naturalist's microscope; which believes in man as God's inalienable child, and in Christ as God's free mercy, and in God as the Universal Father, against whose mighty and eternal love neither Adam's sins nor ours can stand up as permanent barriers to its glorious, beneficent, and universal course; a gospel of common sense, of generous sympathies, of broad charity, of practical beneficence, which claims to come from Christ's lips, which hopes to fold the whole world in its gentle arms, and which is not afraid to trust itself, in life and in death, as the appointed way of salvation and the gate of eternal life!

REPORT OF REV. C. H. BRIGHAM.

ANN ARBOR, MICH., Jan. 6, 1868.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — I herewith present my Twenty-third Report of service as your missionary. Five Sundays have passed since the date of my last report. On all of them I have preached in Ann Arbor, morning and evening. The morning audiences have slightly increased from those in the autumn. In the evenings, the church has been always filled; and, on two occasions, densely crowded, — the aisles as well as the pews.

A handsome and suitable communion table and chair having been provided for the church by the liberality of a New-York merchant, one of my relatives, I announced to the people on the fourth Sunday of December, that the service of the Lord's Supper would be observed in the church on the first Sunday in January. Very few of the congregation, probably not twenty in all, had ever been present at that service, and not many had any correct notion of it. I took occasion, therefore, on the fourth Sunday of December, in the morning discourse, to explain the meaning of the ordinance; and, in the morning discourse of the 29th, to state who were *the proper persons* to join in it: and then announced that I should make this service part of the morning service of the first Sunday of January; and that, on the statement and explanation, all whose hearts moved them to this act of Christian remembrance were cordially invited to come. The attendance yesterday morning exceeded my most sanguine expectations. When, at the close of the sermon, there was a short pause, and an opportunity for those who wished to retire, *not one left the house.* How many of those who were present partook of the elements, I have no means of knowing exactly; but I have reasonable belief that nearly or quite half of them were "full communicants." I baptized also one lady in presence of the congregation. All who have spoken to me were pleased with the service; and I have

no doubt that more will take part with us at the next celebration.

This afternoon the annual meeting of the society was held, and two trustees were chosen for three years. The best spirit prevailed; and it is evident that the Unitarian society of Ann Arbor is strongly united, and is coming to a consciousness of its strength.

The Bible-class of students is still largely attended, and is very interesting. Fifty-six young men have been in its meetings since the first Sunday of November.

The Sunday school, too, steadily increases, and now has forty-four pupils, with five teachers, and a library of eighty-six volumes. The Christmas Festival for the children was very successful. A great number of persons, students and members of other churches, were present; and the sum received was much more than sufficient to defray the expense. The weekly social gatherings have also been very largely attended, have brought the members of the society together, and have made them acquainted with the young men who are here away from their homes. The usual number of students at the Sunday-evening services cannot be less than three hundred, and they are among the best young men in all the departments.

I have frequently availed myself, in the present winter, of invitations to lecture before literary associations, in the hope of sowing some seed for our faith, and of ascertaining where there are openings for it. I have visited no town or city where there are not intelligent men and women who would be Unitarians if our faith were only brought to them. The distribution of the "Monthly Journal" does a great deal of good. I am constantly meeting persons who have been set thinking by what they have read in it. The copies that come to Ann Arbor are eagerly taken, and do a wide missionary work. The people in this region *buy very few books*, and do not care to read them; but they will read pamphlets and tracts.

Respectfully submitted by CHARLES H. BRIGHAM.

LETTER FROM REV. C. H. A. DALL.

[Accompanying this letter were several private letters to Mr. Dall, and newspaper communications illustrating the extent of his labors, and the influence he has secured.]

OUR MISSION HOUSE, CALCUTTA, Dec. 8, 1867.

DEAR BROTHER LOWE, — Always anxious to give you *independent* testimony of the progress of our work in India, I send even more *inclosures* than usual this time. You know that I have often said, that quite aside from, and in addition to, our our work among the deluded worshippers of idols, we are making perceptible headway, as Unitarians, among our fellow-Christians in this part of the world. The course of temperance lectures — which are gaining for us some attention just now, and of which the next will be my seventh — has brought some very intelligent men to our rooms here, to borrow or buy Channing's Works, Clarke's "Orthodoxy," and others of our books; including the "Altar at Home," of which twenty-five bright and beautiful copies reached us very recently by ship. I am distributing the tracts and journals (among other places) to the care of our city libraries, where they offer to bind them in permanent volumes, and keep them within reach of readers. In this work of tract and book distribution I need help more and more. Books are written for from distant places, and I really cannot keep up with the demand to send them promptly by the cheap book-post.

I have given some time to the merciful labor of aiding the distribution of money for the re-erection of dwellings swept away by the recent hurricane. Intemperance is an incessant hurricane in this part of the world, and you cannot, doing your very best, keep pace with its fearful desolation of homes. I have always on my hands more or less Christian children to find places for, and visit as often as may be at one or other of our charitable institutions. Among these are the House of Industry, the Calcutta Free School (wherein there are many — say one hundred and fifty — permanent residents, both boys and girls, who pay from five to twelve rupees a month). The

"Martinière" is a magnificent school, founded by General Claude Martin, many years ago. This is of a higher grade than the Free School, and the boarders pay thirty-five rupees a month: though not the *foundationers*, as the English call those whose orphanage or destitution have secured them a permanent residence until they are of age, and entire support, with promise of an outfit on their start in life. I have been, within the week past, negotiating for the admission of a young lady into the Charitable Female Normal School of zenana teachers; and making inquiries also at the Convent School, for the reception of two children of a refined family, likely to suffer from their father's indulgence in drink. Speaking of the "Catholic" school, where the youngest pupils — as the "Reverend Mother" tells me — have to pay forty rupees a month, I stepped into their chapel very early this morning, and shall I tell you the closing exhortation of the sermon I heard there? A fine-looking man, speaking pure English, and robed in lawn, with a gorgeous gold-wrought band depending forwards from either shoulder, gave the following, as the climax of his discourse: "I beseech you, my dear brethren, to beg of Almighty God, and of his Holy Mother, to give you full faith in the dogma of our Holy Father the Pope, that our Blessed Lady was conceived without sin in the womb of her mother, St. Anne. Amen." The mission progresses steadily, and God is very good to

Your brother, DALL.

REPORT OF REV. J. L. DOUTHIT.

SHELBYVILLE, ILL., Jan. 8, 1868.

MY DEAR MR. LOWE, — I submit a report of the missionary work that I have been able to do during the last two months in this part of the State.

Sunday, Nov. 3d. — Preached at Salem Church; congregation small, in consequence of a rain-storm. A few families in this neighborhood have become enough interested in liberal

preaching to contribute a small fund for the purpose of aiding me to preach for them monthly for one year; and the prospect is, that a small Unitarian society will be formed here at an early period.

Sunday, Nov. 10th. — Addressed the Sabbath-school at Salem in the forenoon. There is a crowded school here, formed by the union of several different denominations. In the evening, preached at Log Church to a full house. This is in the blighted and somewhat God-forsaken district spoken of in a former report. It is near a large wood contract on the St. Louis, Alton, and Terre-Haute Railroad, and my congregation here are often composed mostly of "wood-choppers." They are very attentive, and seem to do their part to make the services helpful. (We have succeeded in forming a library society here, so that the large number of young folks, especially, may have something to read. We have also formed such a society at Salem, and have purchased near a hundred dollars worth of popular biographies, and such books as Miss Sedgwick's, Mary Howitt's, T. S. Arthur's, &c.)

Sunday, Nov. 17th. — Preached in Disciples Church at Shelbyville, by the kind invitation of some of its influential members. In the afternoon I visited the sabbath school of the Methodist church, and, by invitation of the superintendent, gave a short address to the three hundred or more children and teachers present.

Saturday, Nov. 23d. — Gave a lecture on Liberal Christianity, in Mattoon, this evening. Having gone to the expense of thoroughly advertising, the attendance was unusually large, and much interest was manifested. Some good people that I had not before met, came forward and avowed their sympathy with the Liberal-Christian movement. Altogether, there is such a breeze blowing over these prairies, and so many hearts are warming toward our faith, that one may well suspect some new and powerful agency in the field. In fact, the daily papers of Chicago, by reporting the proceedings of the late Unitarian and Universalist Conferences there, and by publishing the action of the Young Men's Christian Association, and the discussion growing out of that action, have done more for the cause of

more catholic and tolerant Christian faith, than a small army of missionaries could have done in the same time. Account for it as we may, there is an earnest spirit abroad, and lively and increasing interest, all along the line of these railroads, in a purer Christian faith and a more charitable religion.

Sunday, 24th. — Preached in Mattoon to interested audiences in forenoon and afternoon.

Sunday, Dec. 1st. — Preached at Salem Church in forenoon, and addressed a public meeting for the purpose of forming a library society in the evening.

Dec. 8th. — Held two services in Mattoon to-day.

Dec. 15th. — Mr. Ralph W. Emerson lectured in Mattoon on the evening of the 14th inst.; and, having to remain over sabbath, he was invited to assist us in a service. He most cheerfully accepted the invitation, and gave us a discourse on "The Immortality of the Soul," which was well received by an intelligent and appreciative audience, numbering between a hundred and fifty and two hundred. Services were held in the evening, as usual. To-day some more persons have expressed sympathy with Liberal Christianity.

Dec. 22d. — Preached at Salem in forenoon, and Log Church in the evening.

Dec. 29th. — Held two services to-day in Mattoon. I learn that the friends of the cause residing in this place met Dec. 22d, — Forefather's Day, as it happened, — and united themselves in Christian fellowship under the name of "Unity Church of Liberal Christians" of Mattoon, Ill. I send you herewith a printed copy of the principles upon which they have most promptly and cordially united. They have engaged a hall for one year, and are making earnest efforts to secure regular religious services. I might tell of more good work which they have done, but will wait for further and more definite developments.

Besides the sabbath services named, I have given some four or five public lectures during week-day evenings, at different places, and upon various subjects.

May the Infinite Father bless every effort of every soul to be and do good, is the sincere prayer of —

Yours fraternally, J. L. DOUTHIT.

APPEAL TO SOCIETIES.

[We would call especial attention to the following address, prepared by the Finance Committee of this Association, a copy of which has been sent, as a circular, to the pastor or committee of every one of our parishes.

At a meeting of the Secretaries of Local Conferences, held in Boston, Jan. 22, arrangements were made to help forward, through their organization, the purpose urged in the address. It was also provided that a few gentlemen, familiar with the work of the Association, shall be ready to visit those societies where it is desirable that, previous to a collection, the subject shall be thus presented. But in most cases, of course, this can be best done by the pastor of the society; and the reliance must be wholly upon his interest and that of the parish, apart from any stimulus from abroad. We hope that the matter may be acted on at once, and that we may have a speedy response to this Appeal of our Committee.

If, for any reason, any societies should desire the help of some one from abroad in presenting the subject as above suggested, it is requested that they will *at once* communicate the wish to the Secretary of their Local Conference, or to the Secretary of the Association. Unless the application be made immediately, it is not likely that such help can be furnished, inasmuch as the provision is only for a short period. Let some one in every parish act at once!]

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
No. 26, Chauncy Street, Boston, Jan. 10, 1868.

CHRISTIAN FRIENDS, — The By-laws of the Executive Committee of this Association provide, that there shall be "a Committee on Finance, to whom shall be referred all questions relating to the financial condition, requirements, and prospects of the Association"; and, at the last stated meeting of the Board, this Committee was requested to take such immediate action as it shall think

proper, to raise the funds needed for the operations of the Association during the financial year, wh ch will commence on the first day of May next. In discharging this duty, we need scarcely remind you that the Executive Committee can do little more than give to the work intrusted to them their time and the exercise of their best judgment. Whatever experience in the management of affairs, and whatever familiarity with the relative importance of the different objects presented to the Association, they may have been able to acquire, they are ready to devote to its interests. But much more than this is required. Without cordial sympathy and co-operation on the part of the denomination, manifested in the various ways in which such co-operation can be shown, — and especially by regular and generous contributions to its treasury, — their time will be given to no purpose, and no fruit will be gathered from their labors. Experience has shown, that, with its present scale of operations, it is of the utmost importance to the Association that contributions should be made early in the year, — as early as the first of May. The Executive Committee must know at the beginning of their official term what amount of money will be at their disposal during the year, or they cannot properly proportion the sums which they will appropriate to the various objects so strenuously presented to their notice. It has been well said, that he gives twice who gives quickly.

In reviewing the history of the Association for the last three or four years, the Executive Committee cannot flatter themselves that they have escaped the ordinary lot of humanity, and committed no errors of detail; but they can unhesitatingly say, that *they have labored faithfully to discharge the duties intrusted to them*, and that what has been done, seemed at the time the best thing to do. In a

denomination which, like ours, includes within itself individuals of different views on doctrinal points, there must be some abatement of extreme views on those points, or there can be no harmonious action in relation to the objects about which all agree. Such a denomination cannot be led to advantage by its extreme men; but it will find a middle course not only the safest, but that which will most effectually promote the great objects for which alone a denomination ought to exist. This course has been followed by the Board during the whole period in which we have had personal acquaintance with its operations; and it is with an undoubting confidence that the same policy will be pursued hereafter, that we now ask for the continued support of the denomination. Much has been said, and eloquently said, respecting the great opportunities of the hour; but a far weightier consideration is this, *that the duty of laboring to promote the cause of pure and undefiled religion throughout our country rests on every one, according to the measure of his ability.* All cannot preach the gospel, or give expression to their thought on the printed page; but all can help to send ministers or books where they are most needed, and there is no way in which an instructed patriotism can more effectually promote the welfare of the country, than in doing precisely this work.

In this statement, we have not thought it necessary to enter into any detailed account of the operations of the Association during the year which is now drawing to a close, for the pages of the "Monthly Journal" have given a much fuller record of what has been done, and of what is proposed, than it would be possible to present in this circular. We can only say, that, however large the amount which your generosity may place at the disposal of the Executive Committee, we are confident that every dollar will be carefully used to promote the objects for

which the Association was organized, and that no appropriation will be made without thorough consideration.

For the reasons here set forth, we would strongly urge on you the importance of taking steps for raising at once the amount which your society will contribute to our funds during the next year. We are aware that a personal application is a much more effective way of reaching our churches than any circular which we could send out; but it is impossible to lay the claims of the Association before each society by such an application, without great expense; and we therefore make this appeal to you, hoping that you will give us a liberal response.

ordially, your friends,

HENRY P. KIDDER,
CHARLES C. SMITH,
WARREN SAWYER,
} *Committee on Finance.*

NOTE.

With this number, the new volume of the Journal may be said to begin (inasmuch as the January number was wholly devoted to the statistics of the denomination); and we take the occasion to repeat a request which has been often made before in regard to its circulation.

The leading purpose being to extend an acquaintance with the work of the Unitarian Association and with the opportunities which present themselves for Christian effort in the direction of our liberal faith, the policy has been adopted of giving, even to those societies which do not subscribe directly for the Journal, as many copies as they can profitably use. But, of course, it is earnestly desired that none shall be wasted; and we rely upon the pastors and committees of our parishes, thus receiving copies gratuitously, to ascertain and report to us the number required

in each, and also to adopt whatever may prove in each particular case the best method of distributing them. Some of our ministers have told us that they have found it interesting occasionally, when the package of Journals was received, to read to the congregation the table of contents, by way of calling attention to the Journal; and then to invite any who wished for it to take a copy from the table. Thus they could ascertain how many were really called for, and prevent the liability of having some remain useless in the pews.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Hermitage, and other Poems. By EDWARD ROWLAND SILL. New York: Leypoldt & Holt. For sale in Boston by Lee & Shepard.

Fairy Bells, and what they tolled us. Translated from the German, by S. W. LANDER. Boston: Horace B. Fuller.

Nathan the Wise. By GOTTHOLD EPHRAIM LESSING. Translated by ELLEN FROTHINGHAM. New York: Leypoldt & Holt. For sale in Boston by E. P. Dutton & Co.

Lessing has been fortunate in his translators. We have the same word of praise for the present volume in this respect, as for the Memoir so admirably rendered by Professor Evans. That work has prepared the way for the eager reception of this by the many unacquainted with German, who will desire to read this celebrated poem. It is a good testimony to the progress in liberality of the present generation, that, whereas it was vehemently denounced as heretical by the religious people of the time when it was written, there will probably be few of any sect to-day who will not rejoice in its recognition of the broad principles of truth. — (ED.)

The Struggle for Life. By Miss L. P. HALE. Fourth ed. with a preface by Rev. E. E. HALE. Boston: A. Williams & Co.

The worth of this book is sufficiently attested by the fact, that it has already passed through three editions, and is recom-

mended as of permanent value by the Ladies' Commission on Sunday-school Books. — (ED.)

Histoire d'une Bouchée de Pain. L'Homme. Par JEAN MACÉ. New York: Leypoldt & Holt. Boston: Lee & Shepard.

A gracefully written book, prepared as a reader for young pupils in French; and giving also, in an attractive way, very valuable instruction in physiology. — (ED.)

Morning Glories and other Stories. By L. M. ALCOTT. Illustrated. Boston: Horace B. Fuller.

The Life of God in the Soul of Man. Boston: Nichols & Noyes.

This treatise by Henry Scougal, written nearly two hundred years ago, has held a place second to few among the religious books by which faith has been strengthened and the soul enriched. We welcome it gladly now in this attractive form; and its interest is enhanced by the few words of introduction by Rev. R. C. Waterston, and by what he there tells us in regard to the occasion of its publication. We hope it will be widely bought and read. — (ED.)

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 9, 1867. — Present: Messrs. Kidder, Padelford, Smith, Cudworth, Hepworth, Livermore, Reynolds, Shippen, Willson, Crosby, Sawyer, Shattuck, Fox, and Lowe.

After the Treasurer had presented his regular monthly statement, on the financial condition of the Association, it was voted to lay upon the table the regular business of the meeting, in order to consider the subject of raising funds for another year.

A discussion followed, and it was finally voted to refer the whole matter to the Finance Committee, to be reported upon at a special meeting.

The regular business was then taken from the table.

The Publication Committee reported, that books had been granted to the Public Library in St. Joseph's, Mo.; that they proposed to send a copy of every tract issued immediately after its publication to each life-member of the Association; and that they had accepted and caused to be printed the following new tracts: How to be Happy, by Miss M. P. Wells; How to Live,

by Mrs. K. G. Wells; The Lord's Supper, by William Everett; Ten points of Difference between Unitarianism and Orthodoxy, by Rev. W. C. Tenney; Jesus Christ, by Rev. A. P. Peabody, D.D. (from his "Lectures on Christian Doctrine"); and three Tracts for the Freedmen, by Mr. W. C. Gannett.

This report was adopted.

The Committee on the New-England States reported, that reports had been received from Rev. G. F. Clark, of missionary work done within the limits of the North-Middlesex Conference; and from Rev. J. F. Lovering, of similar work in New Hampshire; and they recommended an appropriation of $100, in response to the application of the recently organized society in Tisbury, Mass.; which report was adopted.

The Committee on the Middle and Southern States reported, that reports had been received from Rev. E. C. Guild, of missionary work performed in New York, and from Rev. Aaron Porter in Pennsylvania.

The report recommended, that a further appropriation of $1,500 be made to the society in Vineland, N.J., towards the expense of building their church, with the following conditions: That the sum of $1,500, previously advanced, be included with this in joint notes, to be given by the trustees of the society, secured by a mortgage on the church property, — say four notes of $750 each, — these notes to be without interest for the time they are to run, and to be paid respectively in one, two, three, and four years; and also, that all sums which might be received by the society, in answer to its appeals to our churches, should be paid through this Association, and secured by the usual form of bond, against any possible alienation of the funds for purposes other than that of a Unitarian society.

The recommendation of this Committee concerning the Vineland Society was adopted.

The Committee on the Western States presented a report, along with which were submitted reports of missionary work from Rev. C. H. Brigham, Rev. W. C. Tenney, Rev. Joseph May, and Rev. Joseph Mason.

The report of the Committee earnestly recommended the appointment of Rev. Carlton A. Staples as agent and mission-

ary of the Association for the West, — to superintend the interests of our cause in that section; to visit and preach in places where these interests might require; to present the work and needs of the Association, where this might be desirable; and, in general, to act in co-operation with, and under the direction of, this Board, at a salary of $2,500 a year: with the understanding that his whole time should be given to this work, and that, whatever sums he might receive for preaching, above the expenses of travel (which should be guaranteed to him) should be credited to the Association.

The report stated that the desirableness of having some such officer had been long apparent; and that, upon consultation with a large proportion of the ministers, and many of the active laymen, of the West, it had proved to be almost the unanimous opinion, that in no other way could the same amount of money be expended to so good an advantage. Urgent requests had been received from many of our brethren in the West, since the plan was proposed, begging that it might be carried out without delay; and all agreeing, that Rev. Mr. Staples was the man of all others best adapted to the work proposed.

This Committee also recommended, that the sum of $1,500 be appropriated for missionary work, to be performed by Rev. G. W. Hosmer, D.D., and Rev. J. K. Hosmer, for the ensuing year; with the understanding, that, so far as possible, one of them should every Sunday preach in some place away from Yellow Springs, where the interests of the cause might suggest; and that, whatever sums might be received for such preaching, above the expenses of travel, should be credited to this Association.

The recommendations of this Committee were both adopted.

The Committee on Theological Education reported in favor of an appropriation of $50 to a student in the Cambridge Divinity School, in response to an application indorsed by the professors of that institution; which report was adopted.

On motion of Mr. Sawyer, it was voted, that the Secretary be authorized to send to parishes contributing to the Association any tracts published, and to such extent as might seem to him desirable.

It was voted, on motion of the Secretary, that Rev. Dr. Bellows be authorized and requested to act as the representative of this Association during his residence abroad, in all ways by which the interests of Liberal Christianity might be served; especially by cultivating cordial and friendly relations between the Unitarian Church in America and the liberal religious thinkers of Europe, to the end that our mutual sympathy might be strengthened, and our efficiency increased.

The Board then adjourned.

Dec. 30.— This was a special meeting of the Board, called by the Secretary at the request of the Finance Committee, to enable them to present their report, on the subject of raising funds for another year, referred to them at the last meeting.

There were present, Messrs. Kidder, Smith, Livermore, Reynolds, Willson, Sawyer, Fox, and Lowe.

The report of the Finance Committee was then presented by the Secretary, and accepted by the Board.

A debate followed on the questions suggested by the report, but chiefly on the advisability of changing the year for acknowledging contributions from societies, so as to make it coincide with the financial year of the Association.

The following recommendations contained in the report were then adopted:—

1. That a circular be prepared by the Finance Committee, and sent out to the societies, representing the needs of the Association, and appealing to them for their support.

2. That, in addition to what the Secretary of the Association and Rev. C. A. Staples, the Western agent, might be able to do, the various Secretaries of the Local Conferences, and with them such clergymen as the Committee might select, be requested to engage actively in the work of presenting the objects of the Association, and raising money in its behalf, during the next four months, ending April 30.

The following resolution, offered by Mr. Smith, was adopted:

Resolved, That the Treasurer be requested, hereafter, to append to his annual statement a list of the societies contributing to the funds of the Association, during the preceding twelve months, with the amount paid by each.

It was then voted to adjourn.

Jan. 13.—Present: Messrs. Kidder, Smith, Hepworth, Livermore, Reynolds, Shippen, Crosby, Sawyer, Fox, and Lowe.

The Finance Committee presented the circular to societies, prepared by them, in accordance with instructions given at the last meeting; which was read and approved.*

The Publication Committee reported, that books had been granted to the following institutions: Parish Library, Flint, Mich.; National Theological Institute, Augusta, Ga.; Union Free Chapel, Roxbury, Mass.; Oberlin College, Oberlin, Ohio; Olivet College, Olivet, Mich.; State Agricultural College, Amherst, Mass.; Garret Biblical Institute, Evanston, Ill.

This Committee also recommended an appropriation for issuing new editions of the following works: Orthodoxy, its Truths and Errors; Eliot's Doctrines of Christianity; Rev. Dr. Noyes's Translation of the Prophets; and the Memoir of Henry Ware, Jr., — which was voted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended: $50, on application of the Norfolk-County Conference, as compensation for the services of Rev. C. C. Sewall, as Secretary of that Conference; $100 in aid of the society in Rowe, Mass., the ensuing year, provided regular services be maintained; $105, on application of the North-Middlesex Conference, for missionary work done by Rev. J. K. Waite, in connection with that Conference; $200 in aid of the society in Ellsworth, Me., the ensuing year; $100 to the society in Castine, Me.; $200 to society in Houlton, Me. (the latter three appropriations having been approved by the Maine Conference); $50 to Rev. George Osgood, as compensation for services to be rendered in Kensington, N.H., and in conjunction with the Secretary of the N.H. Association, the ensuing year; and, in response to a request from the officers of the Champlain Conference, $250 in aid of the society in Rutland, Vt., for one year, it being understood that Rev. F. W. Holland was to become its pastor, and the year beginning whenever he should commence his labors.

The Committee on the Middle and Southern States presented a report containing the following recommendations, which were

* *For this circular, see p. 32.*

adopted: That $200 be appropriated towards the salary of Rev. W. F. Bridge, in Peterboro', N.Y., the ensuing year; that Rev. S. J. May, of Syracuse, N.Y., be invited to preach as missionary of this Association, at such places and at such times as might be found desirable, during the next two months, receiving such compensation as might be agreed upon by the Middle and Southern States Committee of this Board; and that $500 be placed in the hands of this Committee for various purposes connected with their department of work.

The Committee on the Western States reported, that reports had been received from Rev. W. C. Tenney, Rev. G. W. Skinner, Rev. J. K. Hosmer, and Rev. C. H. Brigham.

They also reported that Rev. C. A. Staples had signified his willingness to accept the office of agent of the Association at the West, to which he was appointed at the December meeting; but would be unable to enter upon its duties before the first of February. They recommended, that $200 be paid to him for services in connection with the Association and Western Conference, during the autumn and up to the date of his entrance upon the duties of his new appointment.

The report also recommended that the following appropriations be made; all of which were voted: $100 for missionary work to be performed by Rev. John Ellis in Iowa, and other parts of the West, the ensuing year; $250 to the society in Ripon, Wis., to enable them to obtain full possession of their house of worship, on condition that the mortgage now pending be assigned to this Association; $75 in aid of the newly started society in Whitehall, Mich.; and $125 in aid of the society in Princeton, Ill., the ensuing year.

The Committee on Theological Education reported in favor of appropriating $50 each to two students in the Cambridge Divinity School, as recommended by the professors; also, that in response to an application from the Board of Trustees of the Boston School for the Ministry, the sum of $500 be appropriated in aid of that institution: both of which recommendations were adopted.

The Board then adjourned.

INTELLIGENCE.

THE SUFFOLK CONFERENCE held a meeting at Horticultural Hall, Boston, on Sunday evening, Nov. 24, to consider the subject of the India Mission of the American Unitarian Association. Addresses were made by Rev. Samuel K. Lothrop, D.D., Vice-President of the Conference, who presided; William T. Brigham, Esq.; Rev. Ezra S. Gannett, D.D.; and Rev. Charles Lowe, Secretary of the Association.

THE ANNUAL MEETING OF THE SUFFOLK CONFERENCE was held at the Hollis-street Chapel, on Tuesday evening, Nov. 26, and the following officers were chosen for the coming year: President, Rev. Samuel K. Lothrop, D.D.; Vice-Presidents, Henry P. Kidder and Rev. James Freeman Clarke, D.D.; Secretary, Rev. George L. Chaney; Treasurer, Edward Wigglesworth; Directors, Rev. Edward E. Hale, Rev. Rufus Ellis, Isaac Sweetser, William H. Baldwin, Mrs. Samuel Cabot, Jr., Miss Fanny S. Merrill.

Rev. BENJAMIN H. BAILEY was installed as pastor of the First Parish, Portland, Me., on Wednesday, Dec. 11. The order of services was as follows: Introductory prayer, by Rev. Joshua A. Swan, of Kennebunk, Me.; reading from the Scriptures, by Rev. William H. Savary, of Ellsworth, Me.; sermon by Rev. Frederic H. Hedge, D.D., of Brookline, Mass.; prayer of installation, by Rev. John H. Morison, D.D., of Milton, Mass.; charge, by Rev. Ezra S. Gannett, D.D., of Boston; right hand of fellowship, by Rev. James T. Hewes, of Portland; address to the society, by Rev. Charles C. Everett, of Bangor, Me.; concluding prayer, by Rev. John T. G. Nichols, of Saco, Me.; benediction, by the pastor.

THE SOUTH-MIDDLESEX CONFERENCE held a meeting at Waltham, Mass., on Thursday, Dec. 12; the President, Hon. E. R. Hoar, of Concord, occupying the chair. After prayer by Rev. Artemas B. Muzzey, of Cambridge, and the reading of the Secretary's Report, the constitution was amended so as to have the Secretary in future report to the American Unitarian Association, instead of to the Conference. An address was then

delivered by Hon. Charles Hudson, of Lexington, on "What can be done for the Promotion of Christianity?" which was followed by a discussion. Before the adjournment of the Conference, the following resolutions were adopted: —

Resolved, That this Conference recommend to all its members the faithful circulation of our religious literature, and the immediate adoption of such other means, in addition to and in connection with regular church services, as shall be needed to fill the whole community with the truths and spirit of Christianity.

Resolved, That this Conference receives with deep interest the suggestion made in the November number of the "Monthly Journal" by its editor, in regard to the erection or procuring of a building in Boston, for such general denominational purposes as are therein specified, especially that looking to the establishment of a Free Church; and that we do most heartily commend such a project.

Resolved, That the work of aiding in the intellectual, industrial, social, and moral uplifting of the freedmen and poor whites of the South, is a missionary work, not only most pressing and important, but also wholly in the line of our Unitarian traditions, and our theory of Christian culture and civilization; and that therefore our Liberal Churches are unfaithful to their opportunities, and without excuse, if they flag or grow cold in this work.

Resolved, That we commend the New-England Branch of the Freedmen's-Aid Society, and the Soldiers'-Memorial Society, to the hearty sympathy and co-operation of all our churches; and pledge ourselves to bring the claims of these societies before them.

THE NORFOLK CONFERENCE held a meeting on Wednesday, Dec. 18, at Hyde Park (Dorchester), Mass.; the President, Hon. John C. Park, of Roxbury, presiding. After prayer and other preliminary exercises, Rev. John H. Morison, D.D., of Milton, gave an address on "Missionary Work;" which was followed by a discussion that continued through the morning session.

In the afternoon, various resolutions were discussed and passed: one of them recommending that the American Unitarian Association pay the Secretary of the Conference fifty dollars a year for his services; another in favor of the plan proposed in a recent number of the "Monthly Journal," of a building in Boston, for denominational purposes, to contain a large hall, for a free church.

The following list of officers was chosen for the coming year:

President, Hon. John C. Park, of Roxbury; Vice-President, Rev. John H. Morison, D.D., of Milton; Secretary and Treasurer, Rev. Charles C. Sewall, of Medfield; Directors, Rev. Nathaniel Hall, of Dorchester; Rev. William Brown, of Sherborn; Rev. T. B. Forbush, of West Roxbury; J. Mason Everett, of Canton; Charles E. Guild, of Jamaica Plain; and H. Augustus Lothrop, of Sharon.

The Wisconsin and Minnesota Conference held a meeting at Baraboo, Wis., on Wednesday and Thursday, Dec. 18 and 19.

On Wednesday morning, the new church recently erected by the society in that place was dedicated; Rev. Carlton A. Staples, of Milwaukee, Wis., preaching the sermon, and the pastor, Rev. Abraham A. Roberts, offering the dedicatory prayer.

At 3 o'clock, P.M., the regular session of the Conference commenced, and the following question was discussed: "Missionary Work, — what to do, and how to do it." In the evening, a sermon was preached by Rev. M. G. Todd (Universalist), of Columbus, Wis.

On Thursday an essay was read by Rev. Thomas D. Howard, of Berlin, Wis., on "The way to raise money for missionary purposes;" which was followed by a discussion. In the evening, there was a sermon from Rev. C. A. Staples.

Mr. Arthur M. Knapp, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the First Congregational Society in Providence, R.I., on Wednesday, Jan. 8. The order of services was as follows: Opening prayer, by Rev. Charles A. Humphreys, of Springfield; reading from the Scriptures, by Rev. Charles W. Buck, of Fall River; sermon, by Rev. George W. Briggs, D.D., of Cambridgeport; ordaining prayer, by Rev. William H. Knapp, of Cambridgeport; charge, by Rev. Edward E. Hale, of Boston; right hand of fellowship, by Rev. Edward H. Hall, of Providence; address to the people, by Rev. Nathaniel Hall, of Dorchester; closing prayer, by Rev. George L. Chaney, of Boston; original hymn, written by Rev. Charles T. Brooks, of Newport, R.I.; benediction, by the pastor.

THE WORCESTER-COUNTY CONFERENCE held its annual meeting at Westborough, Mass.; beginning its session on Tuesday evening, Jan. 15, and continuing through the following day.

Tuesday evening, after devotional exercises, conducted by Rev. Edwin G. Adams, of Templeton, a discourse was delivered by Rev. Adin Ballou, of Hopedale, on "The world's need of the Church." This was followed by the communion service, administered by Rev. E. C. L. Browne, of Bolton.

On Wednesday morning, there was a meeting of an hour of a devotional character, opened by Rev. James Sallaway, of Clinton; after which the President, Hon. Phineas Ball, of Worcester, called the Conference to order. After prayer by Rev. Alonzo Hill, D.D., of Worcester, Rev. William G. Scandlin, of Grafton, the Secretary, presented his report. Officers for the coming year were then chosen as follows: President, Hon. Phineas Ball, of Worcester; Vice-Presidents, Rev. Alonzo Hill, D.D., of Worcester; William D. Peck, M.D., of Sterling; Secretary, Rev. William G. Scandlin, of Grafton; Treasurer, John C. Otis, of Worcester; Directors, Rev. Rush R. Shippen, of Worcester; George E. Davis, of Northborough; Rev. George S. Ball, of Upton, Thomas S. Blood, M.D., of Templeton; Rev. Edwin G. Adams, of Templeton; Rev. Rushton D. Burr, of Uxbridge. After the election of officers, Rev. Dr. Hill read an essay on "Congregationalism, and its Claims upon our People."

In the afternoon, there was a discussion on points suggested by Rev. Dr. Hill's essay; and, after the transaction of other business, the Conference adjourned.

Rev. GEORGE W. STACY has accepted an invitation to take charge of the society in Sharon, Mass., until April.

Mr. DUNCAN G. INGRAHAM from the Meadville Theological School, has accepted a call from the society in Ripon, Wis.

Rev. GEORGE F. CLARK has accepted a call from the newly organized society in Castine, Me.

Rev. WILLIAM M. BICKNELL has accepted a call from the society in Rowe, Mass.

Rev. WILLIAM T. PHELAN has resigned the charge of the society in Ashby, Mass.

Rev. DAVID H. MONTGOMERY has accepted an invitation to take charge for the winter of the society in Plymouth, Mass.

Rev. CARLTON A. STAPLES has accepted the appointment of the Executive Committee of the American Unitarian Association, as Western agent for that organization.

Rev. EDWARD C. TOWNE has resigned the charge of the society in Medford, Mass.

Rev. CHARLES T. CANFIELD has accepted an appointment from the Trustees of the Boston School of Theology, as Resident Professor in that institution.

Rev. WILLIAM L. CHAFFIN has accepted a call from the society in North Easton, Mass.

Rev. ELI FAY has resigned, on account of continued ill health, the charge of the society in Woburn, Mass.

Rev. WILLIAM R. ALGER, of Boston, has been chosen Chaplain of the Massachusetts House of Representatives.

THE BOSTON-THEATRE MEETINGS, under the auspices of the Suffolk Conference, were resumed on Sunday evening, Dec. 8, when Rev. George H. Hepworth preached on the subject of "The Heroism of Common Life." Since then sermons have been delivered as follows: Rev. Jacob M. Manning (Orthodox), on "Glad Tidings of Great Joy;" Rev. Samuel H. Winkley, on "The Closing Year;" Rev. Edward E. Hale, on "True Sources of Strength;" Rev. Ezra S. Gannett, D.D., on "Christ's Gracious Invitation and Promise;" and Rev. Warren H. Cudworth, on "The Trials of Men are the Angels of God."

ACKNOWLEDGMENTS.

1867.				
Nov. 22.	From Society in Portsmouth, N.H: —			
	For general purposes	$513.00		
	For Exeter Church	540.00		
				1,053.00
25.	„ Society in Petersham, additional			$1.00
25.	„ Rev. Dr. Putnam's Society, for Wilmington Church			50.00

Nov.	29.	From Society in Buffalo, N.Y.	100.00
	29.	„ "E. G.," for India Mission	10.00
Dec.	3.	„ William H. Earle, being amount collected by him for Vineland Church	180.00
	4.	„ Society in Somerville, additional	5.00
	7.	„ A Lady of First Church, Boston, for the circulation of Norton's "Genuineness of the Gospels"	25.00
	10.	„ A Lady in Brookline	5.00
	11.	„ Society in Taunton, for Wilmington Church, additional	300.00
	11.	„ Society in Syracuse, N.Y., for Monthly Journals	13.00
	11.	„ Subscribers to Monthly Journal in West Roxbury	10.00
	13.	„ Society in Lawrence	132.04
	13.	„ Society in Newburyport, additional	91.00
	13.	„ Barton-square Society, Salem, additional	250.00
	13.	„ East Society, Salem, additional	250.00
	16.	„ The Executor of will of late Miss Betsy Sanderson, of Fitchburg, being amount of her bequest, less government tax	282.00
	17.	„ Society in Grafton, for Monthly Journals	10.00
	21.	„ Hon. Perry Simmons, as an annual membership	1.00
	23.	„ First Parish, Dorchester, on account	1,500.00
	24.	„ A Friend, for Wilmington Church	100.00
	26.	„ A Friend, for India Mission	10.00
	28.	„ Rev. John Wright, as an annual membership	1.00
	30.	„ First Parish, Providence, R.I., additional	1,092.00
	30.	„ An old lady	150.00
	30.	„ W. G. Piper, as an annual membership	1.00
	31.	„ A Friend	5.00
	31.	„ George A. Peabody, as an annual membership	1.00
1868.			
Jan.	1.	„ Society in Arlington, for Monthly Journals, additional	7.00
	2.	„ Miss H. K. Webb	2.00
	2.	„ A Friend, for India Mission	3.00
	4.	„ Joseph Curtis, as an annual membership	1.00
	6.	„ Third Religious Society, Dorchester, for Monthly Journals	16.00
	8.	„ Society in Leicester, for Monthly Journals	10.00
	9.	„ Rev. William Silsbee, as an annual membership	1.00
	10.	„ Friends in Milford, N.H.	12.00
	10.	„ Barton-square Society, Salem, for Monthly Journals	23.53
	13.	„ A Friend	1.00
	14.	„ Society in Charlestown, for Monthly Journals	50.00
	15.	„ Graduates of Phillips Academy, Exeter, N.H., to aid in erecting the new church in that place, additional	375.00
	16.	„ Society in Fitchburg, for Monthly Journals	14.00

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OF THE

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Edited by the Secretary.

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EDITOR'S NOTES.

OUR WORK AT THE SOUTH.

It will be seen by reference to the report of the proceedings of the Executive Committee, that our prospects of work at the South have experienced a new feature, by reason of a proposed plan of co-operation with the African Methodist Episcopal Church. We regard this with much interest, and anticipate, as the result of it, great good.

It is known already that this Association has felt called upon to do something in the great field of opportunity for Christian service which is presented by the condition of the four millions of colored people, who are now, since the war, for the first time accessible to any helpful influence from us, and whose claims upon us are so strong. As was said by Dr. Ellis at a public meeting, our own denomination is especially bound to effort on behalf of this race, because it is generally acknowledged (by some regarded as a praise, by others as a reproach) that we did more than any other, in proportion to our numbers, to bring on the agitation which resulted in their being now in this condition of independence. It is for us to see

that this is made for them an exalted privilege, not turned into a curse.

Our people have not been indifferent to this duty. We have watched with great care the doings of the various Freedmen's Societies since they began the glorious work of educating the freed people, and we have no fear of contradiction when we claim for the Unitarian churches a place far above those of any other denomination at the North, for the extent of their liberality in the support of these noble instrumentalities. This may appear to be otherwise, because a large proportion of those in other denominations who have engaged in this work have been unwilling to act, except with sectarian interest in view, and therefore their contributions, being distinct by themselves, can be reckoned more easily than those of Unitarians, who have preferred the broad, unsectarian methods which characterize the best of our freedmen's organizations. But we have ample evidence to show that our statement is true.

We take peculiar satisfaction in the attitude our people have taken with regard to this work. And we equally rejoice in the generosity with which they have given their money, and in the liberal spirit in which they have ignored the matter of sect and creed. They have known that the thing needed now is to give to the people, just emerged from slavery, the elements of an education and those ideas which are at the basis of moral, intellectual, social, and spiritual elevation; and they know that these are in the main accepted and taught by all Christian believers. In the selection of teachers, therefore, they have inquired, not as to their creed, but only as to their fitness for this work. There are some curious illustrations of the difference in this respect between Unitarians, and people of other denominations. Thus the religious society to which

we personally belong, has supported a teacher for three years (acting through the New-England Branch of the Freedmen's Commission). The teacher, chosen because of her peculiar adaptedness to the work, happens to be a member of a Baptist church. The society supporting her probably never thought or cared whether she was Baptist or Unitarian. But when it was attempted to make this support of teachers a town affair, and to have all religious societies unite in it, every one of the Evangelical churches refused, on the ground that they preferred to work, if at all, through their own denominational channels!

It may be asked why, if our people are engaged in this work in connection with such unsectarian organizations as the Freedmen's Aid Societies, we, as an Association, should attempt any movement in the same direction; and again, it may be asked whether, if we do thus attempt a separate work, it may not interfere with the contributions of our people to these organizations.

We reply to the last question first, and say that we have hitherto refrained from proposing this work, because of our complete satisfaction with the work of these societies; and this same feeling of satisfaction will make us carefully avoid appeals where these societies have a hold, and will make us also avoid every other thing that would in any way direct the interest from that channel.

But we find that, aside from the contributions to these societies, our people are giving in many different ways for work among the freedmen. Several thousand dollars have been given by Unitarians in New England the past year for *religious work* at the South *to be done by other denominations*. And we think it reasonable to ask that they should entrust what they have to bestow for this purpose to our Association, rather than give it to build up Baptist and Congregational churches. Besides, we know

not how soon the abandonment of the Freedmen's Bureau, or other changes, may cause the work of the Freedmen's Societies to be abridged; and it is worth while for us to organize such supplementary agencies as we can.

With this view, our Association began by issuing some Tracts for the Freedmen, the success of which has encouraged us to hope to print and circulate many more. We have also, within two years, sent several missionaries, for shorter or longer periods, to perform such service at the South as opportunity should allow. But our men are few; our resources, unless we try to divert money from the Freedmen's Societies, are scanty; and our work, therefore, is inconsiderable. Under these circumstances, there comes an overture from the African Methodist Episcopal Church, through Bishop Payne and Rev. J. M. Brown, Corresponding Secretary of that body. Very frank and cordial interviews have been had between these gentlemen (especially the latter) and representatives of this Association. It is perfectly agreed between us, that we ought not, even if we were disposed, to undertake any such co-operation as should compromise the theological position of either denomination; but it is equally clear to both that there is a broad ground of Christian activity in which the two can work together with much greater efficiency than if we should act apart. It is proposed that we shall try to raise, in addition to our regular contributions from the churches, a fund which shall be expended for this work at the South, *under the joint direction of the Committees of the two Associations.* We hope this sum may be a generous one, and that we may soon be able to report the work as actually begun. The two points which have been suggested as probable methods of this combined action, are these: 1st, The distribution of reading matter, to be published by this Association and approved

by the Committee of the African Methodist Church; and, 2nd, The work of training the teachers and preachers who are to carry on the great missionary activities among the colored people.

Both these things are perfectly simple and distinct. As to the reading matter, it is a printed page; and both those who give their money and those who give their service in its circulation, can see exactly what it is they are helping to spread. The second point, that of training the teachers and preachers, is regarded now as a thing of most pressing importance.

This African Methodist Church is increasing with astonishing rapidity, numbering already more than two hundred thousand communicants; and they have more than eight hundred preachers in the field. These men are to be the pioneers of all those ideas and institutions by which their race is uplifted; most of them have had few opportunities for education; and it is obvious, that whatever is done in the training of these missionaries, will result in greatly multiplied benefits, as they go bearing the seed they have received, and scatter it over the land.

These methods of co-operation are not yet fully determined on; but whatever methods are finally adopted, they will be perfectly clear and distinct; and so arranged, that, while neither party will trespass upon the other's theological convictions, both will, we trust, feel the better for the mutual sympathy in a common work.

THEATRE PREACHING.

The experiment which was inaugurated in Boston last winter, of opening the theatre on Sunday evening for religious services, intended especially for people outside of

regular church organizations, has now been long enough tried to merit serious attention as one of the prominent features of our denominational effort. In Boston it is no longer an experiment, so far as regards securing an audience for the Sunday-evening preaching. The services have been continued regularly, and there is probably no church in the city that has had a more uniform attendance. Some thought at first, that, when the novelty had worn away, the interest would disappear; but, on the very last Sunday (preceding our writing these notes), the secular press reports that vast numbers were obliged to turn away, the entire house being filled within ten minutes after the doors were opened.

No special effort has been made to induce people to attend. Other interesting services in churches of our own denomination have been conducted on the same evenings, and have apparently been little affected in numbers by the theatre meetings. There has been, moreover, no reliance on the popularity of a name; and, while there has been as great a variety in the list of preachers as opportunity has allowed, no more fluctuation of attendance has been apparent than would be accounted for by the state of the weather and similar obvious causes. The discourses have not been sensational, but simple and serious, addressed to the plain, practical wants of men and women of to-day.

We have taken some pains to ascertain the character of the congregation, and, so far as we can discover, it is thus composed: Less than one-third, probably, on the average, are persons from Unitarian congregations; a considerably smaller number are persons connected with churches of other denominations; the rest are either strangers who have spent Sunday in Boston, or else persons who are attached to no religious organization.

We are inclined to believe, that nearly one-half of those who have attended these meetings belong to this last class. Some of them very likely attend, not from any strong religious interest, but because they wish to spend the evening somewhere, and because this is as attractive as any thing that offers. But, as we have seen them hushed to listen to some serious appeal, we have been tempted to wish that every seat could have been occupied by persons in this condition. Then, there are some, as we happen to know, who have been bred to habits of religious observance, but who, coming to reside in the city, have formed no connection with a religious society, partly because of the difficulty in making acquaintances, and partly because of the expense of attending one of our city churches, and partly again, from a want of settled feeling, which, the longer they postpone identifying themselves with a particular society, makes it more and more difficult for them to decide to do so, and finally grows into that indifference and neglect of religious and social obligations, which is the worst feature in the character of a very large element of the population in every great city.

We have spoken of the meetings in Boston, because, personally, we have known more of these than of those held in other places. But, from what we have heard in regard to precisely similar meetings in Chicago, New Bedford, Providence, San Francisco, and other places, substantially the same description will apply to all.

The time has now come when it is proper to inquire whether something more may not be done than merely to supply preaching for these masses of people from week to week. We believe there may; and that it will be a loss of great opportunity, if in every place where such a movement is possible, it is not made to result in some

permanent organization. We have been applied to by several persons in different places for some suggestion in regard to the mode of effecting such organization; and we will attempt briefly to answer their requests.

But first let us say that we by no means share the feeling of those who, in their impatience for something more permanent, seem to consider of comparatively little importance the benefit of these meetings as they are already constituted. Aside from the fact that every evening when they have been held, there have been probably some hearts touched and fired with better purposes, and some seed sown that will hereafter bear fruit, — we think that, thus to connect a great popular movement with our Unitarian system, has been a most important experience in our history. It has supplemented our character as a denomination by just the element which it has always lacked.

Again, the success which has attended the movement has done much, not only to disarm the prejudices of other sects, but to give new courage to our own. On the one hand, although the sermons preached have been the every-day sermons of our ministers, the clear enforcement of the religion of Jesus as we interpret and teach it, yet we do not know that the narrowest of our sectarian opponents, anxious as some of them have seemed to cast odium upon the movement, have ventured to assail the sentiments uttered; and, on the other, our own Unitarian congregations which have been too much accustomed to think our doctrines must be confined to a small sect, have learned how they are welcomed when they are thus proclaimed, and so we have gained new confidence in their adaptedness to the wants of men, and, as we trust, new earnestness in their spread.

Moreover, when we are disposed to find fault, as some

have done, because no attempt at permanent organization seems to have been made, let it be remembered that, before any attempt could hope to be successful, the services should be long enough held to have their character fully understood, and the interest in them fairly established; and meantime they must be entirely free. People must be allowed to go, knowing that they are not asked to commit themselves in any way. Unless there is this entire freedom, some who would most profit by the ministrations, and who would perhaps most enjoy connecting themselves with the movement, might be repelled.

With these qualifications we assent most earnestly to the assertion that the only way by which the full benefit of this opportunity can be realized, is through some *permanent organization.* In regard to methods of accomplishing this result, we will give such thoughts as have occurred to us; but it will be in order to bring the matter to the attention of those who can better advise, rather than because we have any thing of value to offer.

HOW TO ORGANIZE IT.

We have already intimated that, in order to be successful, the attempt to organize must presuppose a readiness for organization. For this reason, we would try no forcing processes, but only such simple methods as may be essential in order to take advantage of the disposition which exists.

Let us consider for a moment the character of the audience gathered at these meetings. A portion are already connected with other churches, and another portion are persons drawn in only for the single night. With these, of course, we have nothing to do. In regard to

those whom we could hope to unite in a permanent congregation, we can generally assume two things. 1. That they have some interest in serious things, else they would not be attracted to such a service; and, 2. That they probably used to go to church in their country homes; and that one reason why they have never attached themselves to a society in the city is, that they have *never made acquaintance* in any of these societies, or felt that anybody noted or cared whether they went to church or not.

I. Accordingly, if we were to attempt the proposed organization, we would secure a band of earnest Christian men and women, resolved to make the thing succeed; and their first effort should be to *become acquainted* with persons who come to the service. Slips of paper might be placed in the seats, giving the names of this committee, and designating the places where they could be found. An evening might be appointed when, in some suitable place, there would be a social gathering of those inclined to be regular attendants upon the service. In these and other ways besides, we would make known the purpose to be hospitable, and would try to cultivate an acquaintance with those who come.

II. Having made it clear, that, besides the privilege of hearing sermons, there was to be an element of friendly mutual interest in connection with the movement, our next step would be to see who would value the privileges offered, sufficiently to become members of the organization. We would have as the condition of membership, the payment of a certain uniform and very moderate sum (say one dollar every quarter), and the signing of some very simple declaration.

Some persons reluct at the idea of having the service otherwise than entirely free of pecuniary charge. We

believe, however, that this charge, provided it be so moderate as not to be burdensome, is an essential feature of the organization. First, because there are many who would feel more self-respect if they thus contribute in its support, than if they were simply the recipients of other people's charity; and, secondly, there are others who, because of having paid the money, would be less likely, when Sunday came, to allow trifling circumstances to keep them at home. We believe the fact of having thus paid their money and signed their name, would make all who have done it feel an added interest in the organization, and they would be ready gradually to be drawn into whatever else it may be desirable to propose.

We have implied in this last sentence that there is something further in our idea of the organization. There certainly is. We regard what we have thus far suggested only the beginning. We believe that, in order to make the movement complete, it must include the principle of *Christian activity*, and that every one coming into it should have not only the privilege of hearing sermons and of social fellowship, but also the privilege of being introduced to some opportunity for Christian work. But this cannot come at once. First, we must get the people together, and inspire in them an interest in each other, and a home feeling towards the service; in short, we must attract and hold together and fill with some sense of permanency the element which it seems to be so easy to draw for a single service.

What we have proposed seems a very simple kind of machinery, and hardly worth mentioning; but we have learned to distrust complicated arrangements for a voluntary association. Lists of committees and carefully prepared by-laws look finely on paper, but they are good for nothing unless they grow out of an interest and a need.

These features will come by and by, and they will be such as are adapted to the particular case, as each movement develops some life and activity of its own.

We repeat that our object has been chiefly to call attention to the remarkable opportunity presented by the success of theatre meetings, and to urge the importance of somehow insuring their complete success.

CHANNING HALL.

The subject brings us round to a matter which we have urged many times of late, and which we shall be likely to speak of many times more, until the denomination shall come to see the importance and feasibility of it as clearly as we; that is, the great Denominational Building which we hope to see erected in Boston, to be called by the name of Channing, and dedicated to the uses which we have before described.

One of the uses of this building would be for just such a Free Church as might be organized out of these meetings in the Theatre.

We use the word "Free" Church notwithstanding what we said about the payment of money; because the amount to be paid by worshippers, in the plan we have suggested, is so moderate, that the poorest can afford it; and because, even then, the largest part of the expense must be otherwise provided for. Our idea is this: Go to a Roman-Catholic church, and you find the price of seats so low that everybody can attend. Moreover, you find that the difference between the charge for the best seats in the broad aisle and that for the poorest near the door is so small, that the distinction is comparatively nothing. Every one who goes has the satisfaction of feeling that he has made his reasonable contribution;

and that he has the same title to this privilege as the wealthiest worshipper there. But the money raised from these rents does not pay for the magnificent cathedral whose architecture forms one of the attractions of the service. Hardly does it pay for the salary of the priests, the costly music, the gorgeous robes and paraphernalia of their ritual. The worship is *so far free* that, by the payment of a sum within their means, every one can enjoy the very best attractions of cathedral and of worship and of choir, that the wealth of the modern church, through the pious offerings of her children, can enable her to provide.

We want to see in Boston, where so many things combine to make such a building desirable, a place where the experiment of such a free church as this can be fairly tried. Let it be remembered that the demand for the building whose erection we have urged, is justified by the uses to which it would be put for general denominational purposes; and then consider the added value of it for this special thing. Suppose, for example, with such a hall as we should hope to see, James Freeman Clarke, instead of preaching to the few people who can be squeezed into the smallest church in Boston, could address, every Sunday, this permanent congregation which he might gather for a great Free Church, and the strangers in the city and others who would be attracted by the place and the service, — or suppose any other preacher of sufficient power should be appointed to the post, — who does not believe that it would be fruitful of grand results for our cause?

Who will see the advantage of this plan so clearly as to offer the first help towards its realization?

PAUL'S METHODS OF MISSIONARY WORK.

BY E. E. HALE.

I HAVE attempted, in this course of lectures, to sketch successively the formation of—

1. The Church in Jerusalem.
2. Its first missionary effort.
3. The formation of the Church in Antioch, —
4. With its first missionary work. And,
5. The first missionary journey of St. Paul.

Leaving now any attempt to follow in detail the narrative of his life, we will try to set in order from it his methods of missionary activity. Not that he was a person who cramped himself under the restraint of preconceived systems. He was singularly free from that weakness of second-rate men. But he obeyed the present voice of the Holy Spirit with sensitiveness and promptness. And therefore, by analyzing his action, we can get a conception, not incomplete, of God's own system for extending this new-born Christian life. For it must never be supposed, that the work of the Holy Spirit is flighty, accidental, or incoherent. It is God's own work; and, when we see enough of it, we can state what we call the Law of it; just as we can state what we call the law of a planet's movement, if we can only see enough of that planet's orbit.

This will be to see, in the most delicate and critical period of Christian history, what was God's wish and plan for the advancement of Christian truth. It is not certain, but it is probable, that a like system will be his plan today.

The late President Wayland used to say, that it was with him matter of constant wonder, that God had not permitted the invention of printing to be made in the time of Augustus or Tiberius, that the infinite powers of printing

might have been given, at the very outset, to the distribution of the written word of the New Life. I should be disposed to answer the question involved in this surprise, by saying that the Christian life has a great deal more to do than the distribution of the written word. It has a great many more agencies by which to accomplish it. And there has, in fact, probably never been an era in which there were not five Christians who could not read the Christian word with profit for one who could. Christianity, not being a doctrine simply, but a Life, involving motives and passions, like hope and fear and love, — involving the new birth of all man's best instincts, and the quickening of every power of his nature, — will always rely on personal contagion for its diffusion. So the voice of the preacher will always have more power for the gospel than will the written sermon. The charities of the Church, more than its doctrines; its united songs and prayers, more than its confessions; the social order that springs from it, — will illustrate it far better than its creeds do. And its mere existence as the vital organization which creates States, consecrates kings, unseats them when the time comes, and, when the time comes, overthrows empires, will be better proof for the divinity and eternity of Christianity than all the volumes of evidences. I may say the same thing more simply when I say, that, the prime business of Christianity with men being to make them love one another, and to love God as well, whoever loved his brother with a Christian love extended the Church's empire, though he might be too blind to read a syllable of its creed, or too stupid to proclaim a word of it to the world.

I. In these considerations, we see, first of all, why Paul went himself about his business. He went himself to Corinth and made tents there, with no thought that it would be as well to send a volume of sermons to the

Corinthians. He had lived himself at Ephesus, and worked there, before he ever wrote an epistle to the Ephesians. He had good chance to avoid going to Rome if he chose. But the first man in this world did not mean to leave its first city unvisited. He had seen its severest solitude in his three years in Arabia. And Paul, who was all things to all men, meant to grapple with the world's lowest beastliness, and to face its densest multitude in what Rome itself called the sink of all the world's iniquities. So comes Paul's own word, "I must see Rome," — a word which gives point to Agrippa's whisper, "This man might have been set at liberty, if he had not appealed unto Cæsar."

Paul shows, as all history shows, that it is personal presence which rules the world.

II. In the discussion of our own missions, we are accustomed to say a good deal about men's preparation for receiving Christianity. I heard a man say once, that you could tell whether people were prepared for Unitarian views in a new community by observing whether they used silver forks at table. And although there are few people bold enough to speak in such detail as this, there is always a good deal of not unnatural inquiry as to the advance which a given community has made towards the divine life, before anybody offers them his purer draught of it. This is fair enough if you are to consider the resources of particular missionaries, and wish to adapt them to their field. Thus I certainly would not send Dr. Hedge's "Reason in Religion," or Dr. Clarke's "Truths and Errors of Orthodoxy," to a horde of Indians who could not read, or to beggars who had never heard of Orthodoxy. I should say, of course, that they were not prepared for either; and I ought to say, in passing, that, while I think the greater part of the tracts of the publishing societies are well adapted

to clergymen and students of Theology, I know of no other body of people to whom they are well adapted. I think it would be very foolish to give them away to people who are not prepared for them. But this is only speaking of particular methods of Christian instruction. Christianity itself is universal religion. And when a man like Paul has it in hand, who sees its universality, who really believes that it is made not for Jew or Gentile, not for rich or poor alone, not for any class in short, but for everybody, you find he is willing to trust to the preparation which God, in his own providence, has made for it in the different regions of the world. We should be very blind and very ungrateful if we failed to see that God understands this part of this business — let me say it reverently — quite as well as we understand ours. He is ready to send his John the Baptists and his Stephens to prepare the way, quite as fast as we are ready to send the gospel, in the ministry of any Paul, after the valley has been exalted and the mountain made low for their coming. We see Paul, in fact, attacking eagerly every form of superstition, and almost every race of men. We boast a good deal of the wide range of our civilization. But, with all our accelerations, we should find it hard to outdo the varieties of his experience. A Jew by race, he is trained as a Roman citizen; which is to say, he unites eastern and western culture; which is to say, he represents the two most dissimilar systems in the world. Trained in early life in Tarsus, educated in the university at Jerusalem, he seeks three years of Christian training in the solitudes of Arabia. The three words, Tarsus, Jerusalem, and Arabia, present three utterly distinct and unlike methods of life. Then his ordination, if I may call it so, his order to preach the gospel, is given him by the Church of Antioch, that heterogeneous assembly of every race and of every educa-

tion, recruited in the midst of all the follies of the East and West, and reflecting every lesson of faith and of infidelity. His first important address is to a Roman proconsul, — probably an Epicurean sceptic. Almost immediately after, he is at work among the barbarians of Phrygia, and the neighboring tribes,—a wild people, bred to the wildest fanatical idolatry in the world, in their worship of Cybele. Just westward of these people, Paul makes acquaintance with the Galatians, a tribe of Gallic origin, of Celtic blood, — of French frivolity and fickleness therefore, — well deserving that sharp rebuke of his, "O foolish Galatians, who has bewitched you?" And then at Ephesus, at Troas, are the Ionian Greeks, — men of a race, and a language and religion, wholly unlike all these others. His western journeys bring Paul in with Roman colonists in Macedonia, with the hair-splitting philosophy of Athens, with all the varieties of mankind in cosmopolitan Corinth; and yet again with a wholly distinct population, rude and illiterate, in the agricultural districts of Illyria, and perhaps Dalmatia. These varied travels do not cover any one of our wide reaches of the world's surface; but they do bring Paul in contact with specimens of almost every race of mankind. It is to be observed, that, when he comes to Rome at last, his little church there is made up of people from Britain as from Babylon; from Spain as from Phrygia: the slave of Philemon meets there the court gentleman from Cæsar's household. I think it will be safe to say, that, after all our improvements in travel, with their consequent reduction of the size of the world, there will not meet to-day, either in the Protestant chapels of Rome, or in the Jesuit college of Propaganda itself, representatives of more different races than assembled together there around the ministry of Paul.

This is a fair illustration of the perfect readiness with

which he presented the gospel to all sorts of men. He believed that every man who was in want was ready to receive it.

III. There is no trace in Paul's work, as described by himself in his Letters, or by the author of the book of Acts, of any question, on his part, as to the best place to begin in any new community. He always began with the Jews. They always turned him out of their synagogue, and he then always began with the first people whom he met, utterly indifferent, it would seem, who they were, — strangers or natives, — of this class or that; that is all one. At Philippi, "We went out of the city by a river-side, where prayer was wont to be made, and spake unto the women who resorted thither." At Athens, Paul addressed himself every day to those who met with him in the public squares. At Corinth, it was first with the Jews, then with any one who came to Justus's house, or to any who came to deal with him in his tent-making, for a year and six months, that he taught the word of God; and at Ephesus again, the experience was the same. The curious personal references to the individual believers in the Epistles precisely illustrate his own words when he says, "Not many wise men after the flesh, not many mighty, not many noble, are called; but God has chosen the foolish things of the world to confound the wise, and things that are not to bring to nought things that are." Nowhere does there appear to have been any selection made in the beginning. One human soul is dealt with as being of the same value as another; or, rather, all are dealt with as if Paul's determination were to uplift all, and as if he were as well satisfied in beginning with the lowest, as if he were beginning with the noblest. For, all through, there is the absolute certainty, that this is not his work, but God's work. This is, of course, the certainty of victory. There is, therefore,

what we lack in our enterprises, — a steady willingness to trust God, and let him take his time. One of our modern reformers, widely known here, used to say, with a consciousness of this contrast, "The trouble with me is, that, while God Almighty is not in a hurry, I am."

The strength of Paul was, that, because God Almighty was in no hurry, he was in none. He was sure. And he welcomed the slave Onesimus into the church, or Dionysius of the Supreme Court of Athens, with the same joy, that one more human soul had been rescued from its struggle and perplexity; and the same certainty, that each of them would work with God's own life for carrying the same blessing farther among men.

When, therefore, Paul left Philippi or Thessalonica or Athens or Corinth or Ephesus, he left behind him a little cluster of people, of whom many were absurdly ignorant of all the history of religion; none of whom, perhaps, had any philosophy of life, or could tell what relations the Holy Spirit had to their own strength or their own weakness; none of whom, perhaps, had the slightest power of public address, or could say one word in public defence of the new community if it were attacked. But, on the other hand, all these people were sure God would answer them when they prayed; they were sure, if they were killed, they should live again; they were ready to stand by each other, back to back, through and through, to the very death; and they were sure that God meant that all men should come to this same joy, of hope, faith, and love. If they had among them a spokesman who could say this with any power in public, well and good, he said it. If they had no such man, well and good again: they did not try converting people by preaching. In that case they went about doing good, and converted more people in that way than they did in the other. It never occurred to them, that a

public religious meeting was the only agency, or the principal agency, for their extension of the Life. Certainly it never occurred to them that circulating documents was. They knew that Love bred Love. And because they loved all mankind, they were not afraid but they could make all mankind love them.

Dorcas cutting out jackets, Priscilla hemming the curtains of tents, the beloved physician compounding simples, and the boy Timothy in whatever work of love, did their share in this wonderful spread of the gospel light and life with the same energy with which Paul did it. If their work is not counted up in the salvation of thousands, as his is registered, none the less is it sacred work, good and true. Two talents or ten talents, what does the great Master care for the number? So his servant shows that the increase has begun, the whole is gained.

We shall enter into Paul's work when we take hold with the highways and byways as cordially as he; Western missions, Southern missions, India missions, when we trust the gospel to this primitive machinery of perfect love; when we determine that beggar, slave, Irish exile, Indian pariah, shall have the reality made known in living truth. No fear then but we shall find ministers enough to carry it farther. No fear then but its infinite extension will begin again.

IV. I believe all these methods are illustrated in the choice Paul made of his field of work when he established himself at Corinth. Paul's stay in that city seems to me very characteristic of the man. A provincial city, made up of Roman freed slaves, with wealth enough, — because it was a good commercial point, — but absolutely with no intellectual culture; with vice and lust incalculable, — for they were hereditary there, — but absolutely with no associations of the past, of learning, or of poetry. Still

Paul chooses that place for his Greek home, lives there, and labors there; leaving for it this learned Athens, with its matchless statues, pictures, libraries, clubs, and societies of scholars; and with its associations of the past, of all greatness, which made it then what they make it now, — the most fascinating place to a student of the whole world. The contrast was between such a place as the city of Sydney is, in Botany Bay, and such a place as is Edinburgh or Berlin or Munich or Paris. Our missionaries of to-day falter at such contrasts, and choose wrong. But Paul did not falter; and he chose right. Chose the place of action, and passed by the place of speculation. Chose the place which acted, though it acted vice, rather than the place which talked only, although it talked virtue. Preached, not to men always discussing, weighing, and analyzing philosophy, but to merchants and sailors, who would carry what they heard the whole Mediterranean over; nay, even to Spain and Gaul and distant Britain!

V. I am simply speaking of Paul's methods all this time. I am intentionally and resolutely refraining from a statement or sketch of the doctrine which he proclaimed. But it is essential that we should notice, as the spirit which pervades each and all of Paul's methods, his Catholic readiness to accept the work of every other fellow-laborer in the cause, wholly indifferent what that man's methods might be; nay, what his favorite dogma might be, if only he were unselfish, and given to the work of extending the new Life over the world. In all the wretched and petty dissensions of the new-born churches, some of which we can understand, while some are wholly unintelligible, Paul always appears as a conciliator. He is afraid of nobody. He is jealous of nobody. He welcomes every-fellow-laborer, — Apollos, Aquila, Priscilla, the boy Timothy: anybody who can help anywhere is so much gain in

the work he has taken in hand. With the certainty of victory, and the generosity of a divine optimism, he knows that the truth they have to proclaim will conquer, and that their falsehoods will go the way of all falsehoods, — will contradict each other and will die. So he welcomes everybody into the infinite work which engages him. The welcome is easier because the doctrine he himself proclaims is so simple. For the space of three years at Ephesus, all that he proclaimed was the grace of God, the loving-kindness of God, as it had been made clear to the world by Jesus Christ. Anybody else who will proclaim that, is on Paul's side. His way of proclaiming it may be bad: his notion of circumstances may be wrong; but in the thing itself, he will be right, — he on Paul's side, and Paul on his side; and so Paul leaves him to do his best, without bar or hindrance. Paul has enough better work to do than pointing out the intellectual errors of those who are doing their best in the same great cause with him, and who, like him, are willing to die for it. We must train ourselves to a like generosity toward all those who are proclaiming the loving-kindness of God, before we can expect in our time any victories like Paul's.

In brief, Paul determined to carry to the world a new life, — not a creed merely, nor an example, nor a ritual, nor a philosophy; but a new and divine life. He knew God was with him and his associates; so he knew they should succeed. Because he was determined, he went himself about his work; he went to all sorts of men, quite indifferent whether he spoke to high or low, but always preferring places of action to places of rest, as his Master bade him, — not sitting gossiping by the wayside, but pressing forward always to the cities and towns. All this he did, with the most frank recognition of the right of every other

man to proclaim the loving-kindness of God as best he knew how, and without effort or wish to hinder any. The church of our day must bring itself to this same personal work, the same universality, the same simplicity, and the same generosity, if it would see such triumphs once more.

JESUS' METHOD OF SALVATION.

BY S. S. HUNTING.

"And, behold! one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, — God. But if thou wilt enter into life, keep the commandments." — MATT. xix. 16, 17.

WE are struck with the naturalness of this narrative. It could not have been a fictitious account. The inquiry was just such as an earnest young man would make, "What shall I do to be saved?"

"*Good* master," he says. Supposing he put considerable emphasis upon the word *good*, Jesus observes, at once, that the reverence due to the Supreme Being is for the moment transferred to himself; and, before he answers his question, he reproves him for using such an adjective in such a connection. "Why do you call me good? There is but *one* GOOD, — God."

If Jesus had known that he was really the Supreme God of the universe, or that he combined in his nature the Divinity of the world, would he have thus answered the man? If he had disclaimed goodness for himself, when he believed himself all that he has been represented to be, under the dogma of the Trinity, could we say that he was ingenuous? However we may reverence his goodness, we

admire that humility which forbade others to pay undue homage to him; and this simple record is of itself a complete refutation of the claim which has since been made, that he was God.

Let us now look at the method of salvation which is presented in this history as the one taught by Jesus. The man asks, "What shall I do to have eternal life?" We do not suppose that he thought of life in the future world exclusively. It was *blessedness*, both in this and in the future world, that he desired. If there was any thing to be done, he would be happy to do it, and then have no farther concern about it. Such a type of man to-day would talk of getting salvation as he would of putting an insurance upon his house; or he would calculate his chances of heaven as he would the prospect of a good rate of interest on his money. If Jesus could give him a clear and undisputed claim to eternal life, he would pay a reasonable price for it. Said Jesus, "If you will enter into life, keep the commandments."

If Jesus could have anticipated the theory of salvation most generally received in the Christian Church to-day, could he have answered the young man's inquiry in so few words?

Had he known all the philosophy of religion which has since been taught in his name, he might be supposed to answer in the words of modern Christian theologians; and this would have been his reply: —

"Man, at the first creation, was endowed with all the *requisite powers*, and surrounded with *all proper inducements*, *for keeping* the law of God. He was endowed with an intellect to know, a conscience to admonish, and a will to determine; and *sufficient motives were set before him* to incline him to act virtuously. Under such circumstances, the race was placed in a state of probation, and

our eternal destiny was suspended on our obedience or disobedience. If we had been obedient, *eternal* life would have been bestowed upon us through the merciful ordinance of God. If we *failed, even for once*, our claim to salvation was for ever annulled; and we became exposed to the righteous penalty of the precept which we had violated.

"But notwithstanding all the powers, inducements, and motives which we had to be perfectly obedient to God, that careless, indolent couple in Eden gave no good heed to their actions; and by their sin their posterity became sinners, *the law of God was dishonored, the paternal authority of God set at defiance, and thus the way of life to man became closed.*" — (We quote this from Dr. Wayland's University Sermons.)

Now, in all candor, I submit to you this question. If Jesus had any such idea of what is called the fall of man, when one asked him what he must do to have eternal life, would he have told him to "keep the commandments"? If he had answered as our modern theologians of the Trinitarian school would have had him, he would have told the young man that *he could do nothing;* for the way of eternal life was closed against man.

If this doctrine of the fall, which is taught in so many churches, is true, *eternal life was not possible* to the young inquirer, by his *obedience;* and either this doctrine of the fall is *wholly false*, or Jesus is represented as teaching pernicious error. This conclusion is inevitable; and either the common theory of salvation is untrue, or Jesus was a deceiver.

But, aside from this fact, I wish all thoughtful persons to think of the claims that are made for the first Adam and woman. It is claimed that, at the first creation, man was endowed with "the requisite powers," and surrounded

with "all proper inducements," for perfect obedience to the law of God; that he was endowed with the "intellect, conscience, will;" that "sufficient motives" were set before him to incline him to act virtuously; and, if he had been obedient, eternal life would have been bestowed upon us by the goodness of God! But notwithstanding all of man's mental and moral powers, and every motive inclined him to obedience, he disobeyed!

Now, could a more preposterous proposition be stated? If, at first, he had *sufficient motives* to obey the law of God, is it not reasonable to suppose that he would have followed those motives? If a father places before his child *sufficient* motives to incline him to obey him, he must do it. If you have *sufficient* motives to engage in a mining enterprise, you do it. If you have sufficient motives to make a purchase, you do it.

I do not refer to this old theory of the fall of man because I suppose you have any special interest in it, but only to show you its self-evident absurdity, and how it contradicts the teaching of Jesus; and because the doctrine of salvation by the vicarious atonement, as *commonly taught*, is based upon this as its first term.

Having now gone thus far in showing the conflict between the teaching of Jesus and the teaching of those called theologians, I beg your indulgence while I go a step farther.

We will suppose Jesus to tell the young man, that, through the disobedience of one man, all the human race had lost their chance of eternal life, and he had nothing to do but wait for the atonement to be made. How long must he wait? Evidently, if the orthodox theory is correct, till after the death of Jesus.

Let Jesus speak in the exact sense of the theological teacher, and he would say,—

"The divine law having been broken, it is necessary that it be perfectly obeyed by one in human nature, in such a manner as to reflect more honor on that law, and illustrate more gloriously to the universe the holiness of God, than would have been *done by the obedience of the whole race.* I have been sent into the world for this purpose. I am the second Adam; and the possibility of the salvation of the whole or any part of mankind depends upon my perfect obedience. If I succeed without spot or blemish; if I pass triumphantly through all the trials to which I am exposed, — *eternal life* will be made possible for you and others; the gate of heaven, now closed, will be thrown wide open to every son of Adam; justice and mercy will meet together, the way of escape from eternal wrath being provided.

"But if, on the other hand, by the wickedness of man or the temptations of Satan, I am seduced by word or thought or deed from the line of perfect obedience to the holy law of God, all will be lost for ever. Then *I* must bear *with you* the curse of that law under which I, in common with the rest of mankind, have been placed. The gate of heaven being closed a second time to our race, will be sealed without the possibility of hope; and our whole apostate family, not one exempt, will people the regions of despair. I have not yet finished my work, but until now the Divine Spirit has guided me: thus far I have been able to confront the adversary, and overcome him; and I have the gracious assurance of my Father that I shall triumph.

"Until that event, it will be useless for you to keep the commandments; for your obedience will necessarily be imperfect. I am rejected by men, I am persecuted; but trials infinitely greater are before me: for the light which now cheers me will be withdrawn, and I shall pass through

the valley of death in utter darkness. All support will be removed, and I shall be left to the unaided strength of my virtue. The endless destiny of countless myriads; the honor of the law of God; the decision of the contest which must end in the triumph of heaven or the triumph of hell; the question whether I shall sink under the curse of the law to which I have subjected myself, or be raised in the nature which I shall assume to the throne of the universe, — all are suspended upon the strength of my virtue in that dreadful hour, under the awful trial. On the issue before me depends the happiness or misery of the moral universe of God."

If Jesus, in the midst of his ministry, had spoken thus to the young man, he would have anticipated the popular theory of salvation; but in what awful suspense he would have left the inquirer!

Even if he had assured him that he had no doubt that he would succeed, that he would triumph even in death; and had called upon him to trust to the obedience which he should render and the suffering which he should endure on the cross, as the condition of his eternal life, — the case would have seemed doubtful to the young man, and he would have gone away sorrowful, not because Jesus told him, if he would be perfect, he must sell what he had, and give to the poor; but because eternal life for him was made to hang upon the contingency of the *perfect obedience* and *substituted suffering* of Jesus.

But how far all this is from the reality, how this theory of salvation is adverse from the teaching of Jesus, it seems to me any one can decide for himself after a short time given to the study of the Bible, especially to the Gospels.

OUR WORK IN THE WEST.

[An important meeting was held in Music Hall, Sunday evening, Feb. 9, the fourth of the series in which the work of this Association is now being presented. The purpose of these meetings is to give information to our people in regard to what is being accomplished in the various departments of our activity, with the means placed at our disposal. We wish that we could give in full the glowing words which were spoken at the meeting referred to, by the President, Rev. Dr. Lothrop, and by Rev. R. Laird Collier, D.D. These remarks, however, have been reported at length in the "Christian Register," and must have done much to extend the spirit of enthusiasm which was manifested by the large audience assembled. We have only space, however, for a portion of the remarks of Rev. C. A. Staples, the recently appointed Secretary of the American Unitarian Association, for the West. We select this because, as we have said, our object is to give to our people, plainly and simply, the facts in regard to the work of our Association. — ED.]

I HAVE to speak, in the first place, of the results of the missionary enterprise and work of the Unitarian Association in the West. We hear a great deal of talk, not only here, but there, about our failure. We are not going forward with the gigantic strides that we could wish: we are raising and spending a good deal of money: but where, it is asked, are the results? The Secretary of the Association has already alluded to them, in one instance, at least. All our churches, without exception, I think (unless it be that of Robert Collyer in Chicago), were planted by the assistance of the American Unitarian Association. We have now, I think, in the Western Conference about fifty liberal churches, which have grown out of seed of your sowing. When you take into account what has resulted from the expenditure of money and labor which you have made there, the noble fruits that have been gathered already, the harvest that has already been reaped of your sowing, you have reason to be abundantly satisfied. Indeed, I firmly believe, that, if I should say here to-night, the investment of that money has yielded more than a hundred per cent. per annum, ever since you put it in, I should not overstate the matter. There is the church of Samuel J. May, at Syracuse; Dr. Hosmer's church

at Buffalo; the church at Detroit; the church which our brother Collier represents in Chicago; the church that Dr. Eliot has ministered to for more than thirty years in St. Louis; the church that brother Heywood preaches to in Louisville, where he has been settled for more than twenty-five years; the churches in Cincinnati, represented by brother Mayo and brother Vickers: all these have been planted by the American Unitarian Association, and never could have been planted and sustained there, had it not been for your timely aid and support. Last Sunday I preached for Dr. Eliot, in St. Louis; the Sunday before, for Mr. Heywood, in Louisville: and I only tell you what was told me by a gentleman of St. Louis, when I say, that he has accomplished more in that city for schools, for collegiate education, for objects of philanthropy, for the cause of loyalty to the Union, than any other ten ministers they have had during the time of his settlement there. And so at Louisville, there is not a more active, earnest, devoted man in our ranks, than the man who represents the church at Louisville. Nor is there a better church in our denomination than that; nowhere is there a collection of men and women more earnest, more self-sacrificing in true Christian works, than that church. So I might go through all those different churches, and speak of what has grown out of them in the places where they have been planted; and then ask you if I overstate the matter when I say it has been money put out at interest, yielding more than a hundred per cent. per annum. Nay, I will go further, and say, that if all you have expended at the West had been put into the planting and maintaining of that one church at St. Louis, it would have amply compensated you for your sacrifices and your gifts.

But what is this Association doing now, and what has it done during the greater activity of the last two and a half or three years? In thinking this matter over this afternoon, I have come to the following results: The Association has been spending in the West from ten to fifteen thousand dollars a year for the last three years. During this time it has put twenty-six new laborers into the field there; twenty-six new men, who were not there before, and who probably would not have been there now had it not been for the assistance of the Association. It

has organized during that time seventeen new churches, several of which are already self-supporting, and after this year a majority of them will be self-supporting; some of which are contributing already as high as fifty or seventy-five dollars a year for the missionary work. It has assisted in building ten new church edifices, all of which, with one exception, — perhaps two, — are paid for. It has now in its employ, paying in part or in whole their salaries, twenty-one men within the bounds of the Western Conference, who are preaching its liberal faith, scattering its books and papers, and laboring to establish its churches. It has assisted, at the same time, very largely in the education of young men for the ministry at the Meadville Theological School, and also in the educational enterprise of Antioch College.

These are, in brief, the plain facts in regard to our work in the West, — what has been done there through your contributions during the last three years. Now, I ask you, looking at these results in all carefulness, just as business men would look at any investment which they had made, and the returns which had come from that investment, if these results are not a fair compensation for what has been done, — for the labor and the money expended there? Could we, in reason, have expected more than this? I think not.

I feel a little sensitive about Brother Lowe's remark, that the West had not done much thus far (he did not say this, but it was implied) for the spread of the liberal faith. I tell you that the Western churches are doing now more than the whole denomination did five years ago. We are, every year, raising more money, and doing more work, for this great and glorious cause, than the whole denomination did five years ago. Calculating it in the strictest business way, I believe that we are paying, by our annual contributions to missionary enterprises there, more than six per cent on all that you have expended in the West thus far; and, as our Brother Lowe has so kindly hinted, in all probability this sum will not decrease, but increase, in the future; for when we do get our institutions somewhat finished up, our streets paved, our churches and school-houses erected, and all that sort of thing, which you have done here

long ago, we hope to take hold with new earnestness of this matter of missionary enterprise.

I want to say a few words about what the liberal Church represents. It seems to me we can say, in no spirit of boasting, but with reference to the plain facts of the case, that every liberal church represents a power and influence for good, in divers directions in the community where it exists, which are not represented by the churches of any other faith. Here in Boston you think something of public education: it is one of the Boston notions. Out West we have in our cities and villages certain stores where all sorts of things are brought together, and the sign is usually "Boston notions for sale here." Now there are a great many Boston notions, and this idea of public education, — the very best opportunities provided for all the children of the community, by which the humblest boy that walks the streets, though he be the son of an Irishman or of a negro, may attain as good an education as the son of the most aristocratic and wealthy man in the community, — that is one of the Boston notions, and a mighty good notion it is. Now, sir, wherever a liberal church is planted it carries that Boston notion with it; and you find accordingly, that, in all those cities and towns where our churches are established, they are the head and front of public education. Plant a Roman-Catholic church in any community, and it does not represent public education, but just so much education and just that kind of education which will best serve the interests of the church. Education is simply a means of strengthening and building up the Catholic Church. It is not an end in itself, — the education of the human mind, — but it is made the mere stepping-stone to Catholicism.

It is not very different with the Episcopal Church. Throughout the West, at the present time, the Episcopalians are making gigantic efforts to establish their parochial schools, even where there are the best institutions of education already existing; and with all their institutions there, so far as I know, the end is to educate the children for the Church, and education is regarded as a failure in any particular instance, if it does not bring the boy or the girl into the Church before he or she graduates. But we believe in a different kind of education from this. We be-

lieve in an education for the development of the human being; not an education subservient to the interests of Unitarianism, or any other *ism* whatever, but an education that shall be an end in itself, — the training of minds, the disciplining of minds, the enlarging of souls, the teaching of the man or the woman what God designed them to be. I might speak to you of the work that Mr. Heywood has done in the common schools of Louisville: he is regarded almost as the father of common schools there. Or I might speak of Dr. Eliot's having himself almost organized the common schools of St. Louis; or of Mr. Mayo, who is very closely connected with the splendid system of public education in the city of Cincinnati: and I hold this to be a fact that cannot be controverted, that, wherever we plant a liberal church, we do the best thing we can for public education; and not only this, but we do the best thing we can for all the humanities, for all the charities, for all the enterprises for lifting up the erring, the degraded, the wretched, caring for the poor, caring for the prisoner, caring for the lost and lonely and wretched ones of the earth. I do not say that other denominations have no part in this work. I bless them for what they are doing in these directions: but we consider these to be an essential part of our religion; we consider these to be the proper and essential fruits of our religion. We lay upon them the benediction of God, and regard them as things indispensable to the Christian Church and Christian faith.

Then, sir, the liberal Church represents progress. It is not fettered to the past, although it receives gratefully all that the past has to give to us. It does not believe in standing still. It does not believe that we have reached the highest point of religious knowledge yet, any more than that we have reached the highest point of scientific knowledge. It believes in progress. That, I think, is a Boston notion, too.

Again, the liberal Church believes in loyalty. As you, sir, so eloquently told us at the opening of this meeting, the liberal Church, thank God, everywhere was thoroughly loyal to the country throughout that tremendous struggle that drew the best blood of the nation; and it gave the best blood that was given in that strife, or as good blood as any other. One-

half the Unitarian ministers in the Western Conference, I state it as a fact of which I am proud, went into the army; and some of them went into the ranks as private soldiers, and marched all the way from the Mississippi to the sea before they laid down their arms. We lost four or five of our most earnest and devoted souls in the war. Among them, that generous, whole-souled, grand-hearted man, Conant, whom many of you knew, whom this Association took up when he was a farmer's boy, and made one of our most useful and noble ministers. So I say that the liberal Church everywhere represents loyalty to the nation, as well as loyalty to God. Therefore I want to see liberal churches planted throughout this nation, in order that the basis of our free government may be sound to the core. I do not believe that liberal principles can exist, in their purity and strength and usefulness, where liberal Christianity does not exist; for, sir, I believe that the question does not lie between liberal Christianity and Orthodoxy, but between liberal Christianity and no Christianity. There is where the question lies. The battle with Orthodoxy is already fought. It is shaking to pieces fast enough, — quite fast enough. The question now is, What is to take its place? I say that nothing can take its place but a pure, rational, liberal faith, a gospel preached in the liberal way, by whole-hearted, earnest, devoted souls. Why, sir, when I returned home lately, after an absence of three weeks, I found four letters, from as many different Orthodox ministers, asking if the way could be opened to their quietly leaving their church and coming into ours. One of these letters was from a man who is regarded as the most popular Methodist minister in the State where he lives, in a city of 40,000 people, where he has preached for a long time. He has cut loose, and is ready to come to us. Another was from a Congregational minister in the State of Illinois, who said that he could not longer live with a creed tied close around his neck, and he wanted to come to us. Another was from a student in a theological school in the north-west, who said he remained there just as long as he could, and be an honest man, and therefore he wanted to come to us. I have since learned that he stands at the head of the students in that school. This, sir, is only a

specimen of the way in which these denominations are shaking at the present time.

It is hardly necessary for me, having already spoken twice as long as I thought I should, to say anything further with regard to opportunities. I have spoken of results; I have spoken somewhat of opportunities; I will not speak of means, but leave that to my brother Collier. I want to say, however, in conclusion, that the case seems to me to be one of life or death. We have got to work, or in God's providence we shall die, notwithstanding all these splendid opportunities that are opening before us. We have got to work with all our might, or we shall deserve to die. We must give generously, constantly, trustingly, not looking after our money in a doubtful spirit, to see whether every dollar builds up a church; but give because we believe in the cause, and believe in the men who are urging forward this cause; believe in the Association, which, so far as I know, (and I have seen a great deal of its work in the West,) has been most judiciously using the money that you have committed to its charge. It seems to me that we must prove faithless, unless we rouse ourselves, and work with renewed energy and determination in this grand cause that is committed to our keeping. I will not say, sir, that it is committed to our keeping. It is in God's keeping, and he is able to raise up men, even out of the stones of Boston, who will do better for it than we have done, I am quite sure.

REPORT OF REV. JOSEPH MASON.

Rev. Mr. Lowe. FARMINGTON, IOWA, Jan. 29, 1868.

DEAR SIR, — Yours of 17th instant received, inclosing a bill of books of the American Unitarian Association, which package I received yesterday from Keokuk.

The sale and distribution of books and tracts is considered rather incidental to my missionary labors in preaching and family visitation, though I hope to accomplish a good work in

this department of labor. I am in a section of country and among a people almost totally ignorant of the liberal sentiments identified with our order. Rarely do I find a religious person educated in our religious views; consequently our works of a devotional character do not find a ready sale. The time has not come for this class of religious reading; we have not had time to create a desire for it. I expect to succeed only with two or three prominent works for the present.

I am much interested in this department of religious labor. If I can succeed in disposing of some two or three hundred copies of Dr. J. F. Clarke's "Orthodoxy, its Truths and Errors," in as many different families, or to men of thought and religious inquiry, followed by a personal interview for explanation, and an analysis of the book, it will unquestionably in time develop much fruit. Dr. Clarke's work is, emphatically, *the work* for a certain type of religious character. For my section or field, it is far in advance of any work in my hands of the American Unitarian Association. Its breadth of thought, its mild, charitable spirit, its simplicity in style, its connecting link with progressive orthodoxy, and its close affiliation to the teaching of Jesus and the Apostles, enable me to commend the work with decided interest in its value.

My dear sir, we need a new series of religious tracts, on similar subjects, written with equal simplicity in style, as pertinent and positive in argument, as candid in spirit, and with as full acknowledgment of Scripture authority. Some of our tracts put at my disposal I do not estimate very highly. They are not adapted for the popular mind, or that type of character within my sphere. They are too literary, the ideas too philosophical, the method of argument too refined, and too little of Scripture authority. However, wherever I go and offer such tracts as I have, they are received eagerly, though I never distribute indiscriminately, if it is possible to have a personal interview with the receiver.

I have already visited some ten different places for preaching, and never fail in getting a good audience on the sabbath, in numbers, respectability, and interest. Persons representing almost every variety of religious character and sentiment attend

our meetings; some who rarely are seen in the house of God of any denomination. In some instances I am the first preacher of our order (Unitarian) who ever preached to them. I am invariably received with kindness, and Christian courtesy is shown me. Sometimes other denominations open their churches for our audience, and more or less of their members attend our service.

I consider the most valuable portion of my labors is embraced in *family visitation*. These personal interviews of a social and religious character enable me to answer a multiplicity of questions pertaining to our sentiments, church organization, and plans of usefulness; and to remove errors, correct misrepresentations, and enforce the truth. I am surprised at the gradual acquiescence and awakened interest these manifest in our sentiments. I come in direct contact, in these personal interviews, with some of the strongest men in the community, — men of culture, of high social standing, and earnest to learn more of the doctrines and spirit of Liberal Christianity. I am confident I leave this class of persons favorably impressed with our religious sentiments.

Time will be required to develop the results of this work. My field widens, the work assumes importance, and my duties multiply in proportion as I form new acquaintances in the towns and villages. Yours very truly, J. M.

NOTE.

Since the earlier portion of this number was in type, we have learned with satisfaction, that in Boston and in Providence steps have already been taken towards a permanent organization of the Theatre congregations. We hope soon to be able to report their methods, and the success which has attended them.

THE HYMN AND SERVICE BOOK.

We are able to announce as ready for the churches, the new hymn and tune and service book, which has been long in course of preparation, and is now published by this Association. The original purpose was only to prepare a hymn and tune book, such as it was hoped might be extensively adopted by our congregations; but the liturgy has been added, in accordance with a very general request. The two parts of this work have been separately paged, and so prepared as to be independent of each other. This has been done, that all might be at liberty to adopt either, without the other. Still it is the hope and expectation of the Association, that the two will be introduced together. And the attention of those societies that are inclined to adopt the hymn and tune book without the liturgy, is asked to the following considerations: The two together will make a better proportioned book than either alone. The cost of the two bound together will be but a small fraction greater than that of the hymn and tune book alone. The larger part of the liturgy is made up of the psalter, or psalms arranged in lessons for each day of the month; and those societies who wish to use the psalms in responsive readings, will find it the most convenient way to take the liturgy. Finally, though a congregation may be decided in its judgment against the regular or even frequent use of the liturgy, there cannot fail to be occasional instances when the possession of it will be very convenient, as in the illness or accidental absence of the minister. It is believed, also, that it will be found a valuable manual for devout exercises in the family, or for private use.

NEW PUBLICATIONS.

Easy French Reading. By Professor EDWARD T. FISHER. With a brief French Grammar, by C. J. DELILLE. New York: Leypoldt & Holt. For sale in Boston by Lee & Shepard.

Landmarks of Modern History. Part III. By Miss YONGE. Edited by EDITH L. CHASE. New York: Leypoldt & Holt. For sale in Boston by Lee & Shepard.

This volume gives short sketches of prominent historical events, from the beginning of the Reformation to the accession of Napoleon III. It is not specially to be commended for accuracy of statement, or comprehensiveness of view; but is useful because of its conciseness and its excellent plan. — ED.

Address at the Rededication of the Fourth Meeting-house of the First Church in Salem, Mass., Dec. 8, 1867. By CHARLES W. UPHAM.

An exceedingly valuable discourse, giving the history of the oldest church organized in America, with such fidelity of research and wise discrimination, as to make it an important contribution to our ecclesiastical literature. — ED.

The Worcester Association and its Antecedents. By JOSEPH ALLEN, Senior Pastor of the First Congregational Society in Northborough. Boston: Nichols & Noyes.

We have greatly enjoyed this book, and have felt a proud satisfaction in reading the record of the earnest activities, the instances of true religious consecration, the practical efficiency, and the mutual friendships, which have characterized such a body of our ministers as are here comprised. We welcome the portraits with which it is illustrated, with the loved and venerable author at the head.

The volume has more than a merely local or denominational interest, as portraying the character and position and influence of the average New-England ministry, which occupies so prominent a place among the agencies of our national development. — ED.

The Roman-Catholic Church and Free Thought. A Controversy between Archbishop Purcell, of Cincinnati, and Thomas Vickers, Minister of the First Congregational Church of the same city. Cincinnati: R. W. Carroll & Co. For sale in Boston by Adams & Co.

We shall be surprised if the Archbishop has not already received a reprimand from his superior for having abandoned

the policy of keeping aloof from controversy, which, in an age like this, must be the true tactics of the Romish Church. He could not have considered well when he invited this discussion, which, if it did no more than merely lead to the publication of the recent very remarkable Encyclical Letter of the Pope, along with the Archbishop's own so very different exposition of the principles of Catholicism, would show how utterly inapplicable are the ideas which Papacy represents, to the broad, fresh life and thought of our free land. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 10, 1868. — Present: Messrs. Kidder, Smith, Cudworth, Livermore, Staples, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted to the Public Library, Marlborough, N.H.; Useful-Library Society, Norridgewock, Me.; and St. Croix Library, Calais, Me.

They also reported, that they had approved, and caused to be published, the following Tracts: "'Cross Lots," by Rev. Edward E. Hale; "Orthodoxy and Liberal Christianity compared," by Rev. Henry W. Bellows, D.D.; and "The True Safety," by Rev. John C. Learned: and they recommended, that the proposition of Miss C. M. Haven, in regard to the donation to the Association of the stereotype plates of "The Homeward Path," be accepted, and that the Publication Committee be authorized to receive them, and publish an edition of the book.

The report was adopted.

The Committee on the New-England States reported in favor of an appropriation of $200 to the society in Lebanon, N.H., towards the salary of Rev. Judson Fisher, the ensuing year; and the report was adopted.

The Committee on the Middle and Southern States reported, that Rev. Rufus P. Stebbins, D.D., who had accepted a mission to Washington, D.C., at their request and that of the Unitarian society in that city, had communicated, in a report, the

success of the attempt to reconcile the differences which had grown up, in consequence of the action of the committee of the society in regard to the Mission School; which report, and the votes passed by that committee and by the School, were submitted.

They also reported, that, during the month, interviews had been held with Rev. J. M. Brown, Secretary of the African Methodist-Episcopal Church with reference to co-operation between that Church and this Association, for work among the colored population at the South; and they recommended the passage of the following resolutions, which were unanimously adopted: —

Whereas, We recognize the claims upon us of the four millions of colored people at the South, for whatever of service we can render, in the effort to give to them now the moral and social and educational privileges which they have been hitherto denied. And, —

Whereas, We desire that our aid shall be given, in whatever way may be most effective, wholly independent of any sectarian interest, or any prospect of gain to us denominationally, —

Resolved, That we entertain with cordiality the application made to us by the African Methodist-Episcopal Church, through its Secretary, Rev. J. M. Brown, for co-operation with them in their Christian work; that we appreciate the fact, that they have facilities which we lack for labor among their people; and that we know there are ways in which, without compromise on either side of theological opinions, we can co-operate in this broad work, which we both feel moved to do.

Resolved, That we will use our endeavors to raise from our churches, for this object, in addition to what is collected for the general purposes of the Association, a sum not less than $5,000; and that we will gladly accept the service of Rev. Mr. Brown and Mr. Matthews in raising it; the understanding being, that whatever amounts they may receive from Unitarians shall be paid in to the Association, and that the whole amount raised shall be expended under the joint direction of this Committee and the Mission Committee of the African Methodist Church.

The Committee on the Western States reported, that reports had been received from Rev. G. W. Hosmer, D.D., Rev. C. H. Brigham, Rev. H. P. Cutting, and Rev. Joseph Mason.

They recommended, in response to an application from the trustees of the society in Cleveland, Ohio, that an appropriation of $1,000 be made for the year, beginning whenever they should secure a permanent pastor; which recommendation was adopted.

The regular business of the meeting having been disposed of, the Board listened to remarks from Mr. Staples, and Rev. R. L. Collier, D.D. (the latter having been invited to be present as representative of the Western Conference), on the work to be done by the Association at the West.

The Board then adjourned.

Correction. — The name of Mr. Willson was omitted by mistake from the list of members present at the meeting of Jan. 13.

INTELLIGENCE.

THE NEW CHURCH erected by the First Unitarian Society, in Kenosha, Wis., was dedicated on Wednesday, Jan. 15. The order of services was as follows: Voluntary; invocation, by Rev. Marshall G. Kimball, of Madison, Wis.; reading from the Scriptures, by Rev. B. F. Rogers (Universalist), of Jefferson, Wis.; hymn, read by Rev. Duncan G. Ingraham, of Ripon, Wis.; dedicatory prayer, by Rev. Carlton A. Staples, of Milwaukee, Wis.; sermon, by Rev. Newton M. Mann, pastor of the society; anthem; benediction.

THE SUFFOLK CONFERENCE held a meeting at the Hollis-street Church, Boston, on Thursday evening, Jan. 23, to consider the question of the proper treatment of criminals, Rev. Samuel K. Lothrop, D.D., the President, presiding. A report on the subject was read by Rev. Edward E. Hale, which was followed by a discussion.

An adjourned meeting, for the further consideration of the same subject, was held at the Indiana-place Chapel, on the following Thursday evening.

THE SUFFOLK CONFERENCE held a meeting at the South Congregational Church, Boston, on Sunday afternoon, Jan. 26, to hear a statement of plans for co-operating with the African Methodist-Episcopal Church in the South, in their missionary

work. Addresses were made by Rev. Charles Lowe; Rev. Francis Tiffany; Rev. George E. Ellis, D.D.; Rev. Edward E. Hale; Rev. J. M. Brown, of Baltimore, Missionary Secretary of the A. M. E. Church; and Mr. W. E. Matthews, of Baltimore, an agent of that Church.

The First Parish in Fitchburg, Mass., celebrated, on Monday, Jan. 27, the centennial of the ordination of its first pastor, Rev. John Payson. The religious services, which were held in the church in the afternoon, were as follows: Reading from the Scriptures and prayer, by Rev. Henry F. Jenks, the pastor; hymn, read by Rev. Joseph Allen, D.D., of Northborough; remarks by Mr. Jenks, introduced by reading from the ancient record-book of the church; addresses, by Rev. Calvin Lincoln, of Hingham, and Rev. William P. Tilden, of Boston, — both former pastors of the Society; hymn, read by Rev. George M. Bartol, of Lancaster; addresses, by Rev. Joseph Allen, D.D., and Rev. Alonzo Hill, D.D., and Rev. Rush R. Shippen, of Worcester. A hymn was also sung, written for the occasion by a lady of the society; and the exercises closed with the doxology and benediction.

In the evening, there was a social gathering of the society at the Town Hall.

Mr. Duncan G. Ingraham was ordained as pastor of the society in Ripon, Wis., on Wednesday, Feb. 5. The sermon was preached by Rev. Newton M. Mann, of Kenosha, Wis.; Rev. A. A. Spencer, of Berlin, Wis., offered the ordaining prayer; the right hand of fellowship was given by Rev. Marshall G. Kimball, of Madison, Wis.; and the charge by Rev. Thomas D. Howard, of Berlin, Wis.

The Suffolk Conference held a meeting at the Music Hall, Boston, on Sunday evening, Feb. 9, to consider the question of "The opportunities and needs of Unitarian missionary work at the West;" it being the fourth of the series of meetings for presenting the various branches of the work of the American Unitarian Association. Rev. Samuel K. Lothrop, D.D.,

the President, presided; and, after prayer by Rev. Henry W. Foote, made some introductory remarks. Addresses followed from Rev. Charles Lowe, Secretary of the Association; Rev. Carlton A. Staples, its Western Agent; and Rev. Robert Laird Collier, D.D., of Chicago, Ill.

A MEETING, to consider the missionary work of the American Unitarian Association, was held in Rev. Dr. Hill's church, Worcester, Mass., on Tuesday evening, Feb. 11. Addresses were made by Rev. Dr. Hill, Rev. Carlton A. Staples, Rev. Charles Lowe, Rev. J. M. Brown, of the African Methodist-Episcopal Church, and Rev. Robert Laird Collier, D.D.

THE NEW CHAPEL erected by the First Congregational Society, in New Bedford, Mass., was dedicated with appropriate services, on Wednesday evening, Feb. 12.

THE ESSEX-COUNTY CONFERENCE held its annual meeting at Beverly, Mass., on Wednesday, Feb. 12.

At the forenoon session, Hon. Isaac Ames, the President, occupying the chair, the annual reports of the Secretary and the Treasurer were read and accepted, and officers for the coming year were chosen as follows: —

President, Hon. Isaac Ames, of Haverhill; Vice-President, Rev. Edmund B. Willson, of Salem; Secretary, Rev. John C. Kimball, of Beverly; Treasurer, George D. Cabot, of Lawrence. Executive Committee: Rev. Samuel R. Calthrop, of Newburyport; Benjamin Rogers, of North Andover; and Thomas Newhall, of Lynn.

The following resolutions, offered by Rev. J. Vila Blake, of Haverhill, were discussed, and, after further discussion in the afternoon, were adopted: —

Whereas, It appears from a long experience, that men and women so alike as to co-operate easily, so different as to complement each other, always accomplish most when most fully, independently, and respectfully working together. And, —

Whereas, There appears no reason why the calling of the pulpit, or of other duties of ministers, should be exceptions to this fact. And, —

Whereas, Women do now actually become and work in all respects

as ministers, preaching from pulpits and regularly settled as ministers with established societies. Therefore, —

Resolved, That this Conference looks with pleasure on the present appearance of women in the desk, has all proper respect for those societies who have invited women to be their ministers, and cordially welcomes all women who, with earnest and courageous zeal and devotion, may wish to engage in the minister's work.

Resolved, That, in the opinion of this Conference, women should be welcomed to our Divinity Schools, and even invited; seeing that adverse prestige and custom make it difficult for devoted but delicate and retiring natures to come forward without encouragement.

At the close of the morning session, a religious service was held, the exercises being conducted and the sermon preached by Rev. Samuel R. Calthrop, of Newburyport.

In the afternoon, after the discussion already referred to, an essay, written by Miss Lunt, of Newburyport, was read by Mr. Calthrop; and addresses were made by Rev. Edward E. Hale, of Boston, who represented the Council of the National Conference; Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association; and others.

The following resolution, offered by Rev. E. B. Willson, was adopted: —

Resolved, That this Conference will undertake to raise the sum of $4,500 for the American Unitarian Association, the present year; the same having been agreed upon at a meeting of all the secretaries of the local conferences, as our fair proportion of the $100,000, the sum which the Association will attempt to raise in the denomination this year. And this we undertake with the understanding that the arrangements of the last year will continue, by which the Executive Committee of the Conference will be warranted in calling upon the Association to meet such expenses within the county, as they may approve.

In the evening there was a meeting, at which addresses were made by Rev. Carlton A. Staples; Rev. J. M. Brown, of the African Methodist-Episcopal Church; and Rev. Charles Lowe, Secretary of the American Unitarian Association.

THE SUFFOLK CONFERENCE held, at Horticultural Hall, Boston, on Wednesday evening, Feb. 19, the first of a series of weekly meetings for religious conversation; the subject for that evening being "What is it to be a Christian?" The meeting

was conducted by Rev. James Freeman Clarke, D.D., and the conversation was participated in by various persons, chiefly laymen. The subject announced for the next Wednesday evening was "How does one become a Christian?"

Mr. HENRY G. SPAULDING, a graduate of the Cambridge Divinity School, was ordained as pastor of the First Society, Framingham, Mass., on Wednesday, Feb. 19. The order of services was as follows: Introductory prayer, by Rev. Samuel D. Robbins, of Wayland; reading from the Scriptures, by Rev. Arthur M. Knapp, of Providence, R.I.; sermon, by Rev. Frederic H. Hedge, D.D., of Brookline; ordaining prayer, by Rev. Joshua Young, of Hingham; charge, by Rev. Edmund B. Willson, of Salem; right hand of fellowship, by Rev. Charles A. Humphreys, of Springfield; address to the people, by Rev. Francis Tiffany, of West Newton; closing prayer, by Mr. William C. Gannett, of the senior class in the Cambridge Divinity School; benediction, by the pastor.

Rev. FREDERIC A. FARLEY, D.D., has accepted an invitation to take charge, for two months, of the society in New Orleans, La.

Rev. T. B. FORBUSH has resigned the charge of the society in West Roxbury, Mass., and accepted a call from the new Unitarian Society in Cleveland, Ohio.

Rev. FRANCIS E. ABBOT has resigned the charge of the Society in Dover, N.H.

Rev. CHARLES B. WEBSTER has accepted a call from the new Society (the Church of our Father) in Newburgh, N.Y.

THE BOSTON THEATRE MEETINGS, under the auspices of the Suffolk Conference, have been continued every Sunday evening. Sermons having been delivered as follows: Jan. 26, Rev. George L. Chaney, on "God's Love for All;" Feb. 2, Rev. George H. Hepworth, on "Self-control and Self-consecration;" Feb. 9, Rev. Rufus Ellis, on "God will have all Men to be Saved;"

Feb. 16, Rev. James Freeman Clarke, D.D., on "How to become a New Creature in Christ."

Sunday evening meetings, on the plan of those at the Boston Theatre, have been inaugurated by the Unitarians of Providence, in the City Hall; and by the Unitarians and Universalists, in Springfield, at the Opera House; and in New Bedford and Lawrence, at the City Halls.

ACKNOWLEDGMENTS.

1868.			
Jan. 20.	From	Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	$342.90
20.	„	Mrs. Nathaniel Hall, Dorchester, for circulation of literature	5.00
20.	„	First Society, Salem, for Monthly Journals	23.00
21.	„	F. P. Denny, as annual membership	1.00
29.	„	Mrs. Theodore Cobb, as annual membership	1.00
Feb. 1.	„	W. C. Litchfield, as annual membership	1.00
4.	„	Miss L. E. McClellan	6.00
4.	„	J. M. Crooker, as annual membership	2.00
5.	„	A Friend in Brookline	50.00
5.	„	Miss S. W. Moore, as annual membership	1.00
5.	„	Society in Kalamazoo, Mich., for Monthly Journals	10.00
5.	„	Barton-square Society, Salem, for Monthly Journals, additional	5.48
6.	„	C. K. Matthews, as annual membership	1.00
7.	„	Rev. T. T. Stone, as annual membership	1.00
8.	„	Society in Syracuse, N.Y.	60.30
10.	„	First Parish, Dorchester, additional, including life memberships for R. C. Humphreys and Stephen Clapp	1,000.00
10.	„	Subscribers to Monthly Journal in Providence, R.I.	65.00
11.	„	Society in North Chelsea	16.77
11.	„	Rev. W. G. Eliot, D.D., and William Dyer, as annual memberships	2.00
11.	„	Society in Brooklyn, Conn., for Monthly Journals	9.00
12.	„	Society in Brattleborough, Vt., for Monthly Journals	8.95
15.	„	Mrs. R. E. Kirkland, J. H. Hills, and Everett Case, Vernon, N.Y., as annual memberships	3.00
17.	„	Society in Haverhill, additional (in all $127)	52.00
18.	„	Church of Disciples, Boston, for Wilmington Church	129.57
18.	„	First Society, Providence, R.I., additional (in all $2,188.00)	45.00

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Edited by the Secretary.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Street Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters for him, on business connected with the Association, should be addressed *to him as* "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION BOSTON."

THE

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EDITOR'S NOTES.

LOCAL CONFERENCES.

Within the last two months, we have attended meetings of a very considerable proportion of the Local Conferences into which our denomination has been organized. And these Conferences have now been long enough in operation to make it worth while to consider how far they answer the expectations which were had at the time of their formation. There has been time enough for any undue first enthusiasm to have subsided, time enough to have proved if there be any danger of their interfering with the perfect independence of the individual churches, or any other objectionable results; and, on the other hand, time enough to show whether there be any real service which these organizations can effect.

Our observation has been, on the whole, very satisfactory. We have not attended one meeting that was not full of interest. In some cases the attendance on the part of the community where the meeting has been held was unaccountably small. But we have noticed that there has been almost uniformly an increasing attendance when

the Conferences have met enough times to become understood. At the last meeting of the Essex-County Conference in Beverly, the church was filled during most of the day and evening; and it was estimated that nearly eight hundred persons were present at some part of the session.

Almost every Conference has developed some new feature of special interest and promise. Thus the last meeting of the Norfolk-County Conference was held with a small and newly organized society, where it might be supposed that the entertainment of delegates would be burdensome; and, in the call for the meeting, it was given out, that people from abroad should bring their own refreshments. We suspected, from the appearance of the loaded tables, that, in this particular instance, the society did provide no meagre portion of the supply; but the baskets and napkins of the guests made a pleasant element of the occasion, and it was proved to be possible to have such meetings in places where there are feeble or inactive societies, that would be especially helped by the stimulus which they cannot fail to impart.

Sometimes the meetings have been so arranged as to be connected with important occasions, to which they give, and from which they receive, added interest. Thus the meeting of the Conference of Middle and Southern States was held in Vineland, at the time of the dedication of their new church and the ordination of their minister. Altogether it was an occasion that will be long remembered by those who were there. The neighboring churches of Wilmington and Philadelphia and Germantown sent down great delegations, full of earnest sympathy and of enthusiasm for the cause, which it was pleasant to see; and which we thought could be traced in part to the fact, that previous meetings of the Con-

ference had taught them to know and be interested in each other. What with the teaching and the inspiration of three sermons, each marked by peculiar power; the fervor of a delightful prayer-meeting; the brisk and business-like Conference session; the touching interest of a dedication and an ordination service; and the social cheer, which was as generous and attractive as it could be made by a people whose own hearts were full of grateful joy, — everybody must have enjoyed twenty-four hours of entire satisfaction. And when the returning party filled the car on the way to Philadelphia, their hearts all warm towards each other, and aglow with interest in the cause, it needed no special analysis or reasoning to prove that the Conference had been productive of good.

I. We have recalled thus more minutely our visit to Vineland, because this illustrates one of the obvious uses which these Local Conferences have already served. Their effect has been very marked in giving new stimulus to the individual parishes of which they are composed. We have seen absolutely nothing that looked like attempts to exercise authority over parishes, or to interfere in the least with the purest congregationalism; and yet the influence on the parishes has often been as real as though exercised by ecclesiastical authority. Meeting together and listening to reports of work and methods and to quickening words, every delegate receives some new suggestions, and better still some new enthusiasm, which he carries back to his own society, and causes to appear there in some new activity and in added life. No one can help being struck with the happy change which has come over our churches during the last two years; and we ascribe much of it to these meetings of the Local Conferences.

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II. In regard to the actual work done by the Conferences themselves, our conclusions are also on the whole encouraging. Most of them are organized with an active secretary and efficient officers, who have undertaken in earnest to look after the interests of our cause within their limits. It is true, that, in almost every case where real efforts have been made, experience has proved that it is easier and more effective for them to work through or along with one central agency; and most, even of those who at first proposed the independent management of their own missionary plans, have decided to turn over all their contributions to the American Unitarian Association, and to act in co-operation with that organization. As Secretary of this Association, we have endeavored, so far as practicable, to communicate with the officers of the Local Conferences in all matters pertaining to the work within their limits; and, though we cannot yet point to a completeness of system, certainly a good approach has been made towards systematic co-operation, and at least there has been established a cordial and confidential relation between the Conferences and the Association, which cannot but be helpful to the best interests of the denomination.

III. One important practical illustration of this spirit of co-operation is in the service rendered to the American Unitarian Association by the Conferences, in raising money for its support.

The Suffolk Conference, at the suggestion of our Executive Committee, has been holding a series of public meetings, to present the various features of the work of the American Unitarian Association.

The Worcester-County Conference arranged a similar meeting in Worcester, which was attended not only by the Worcester people, but by large delegations from

neighboring towns, some of them riding in sleighs many miles on a cold winter night, to listen to the statements and the appeals. The Essex-County Conference and Middlesex Conference, and others, have done the same.

Not only this; but, at a meeting of the Secretaries of all the Local Conferences in New England and New York, arrangements were made by which each Conference, through its officers, should systematically conduct the raising of money for our Association; and some of them are already prepared to guarantee with confidence, that, from every society in their list, there will come at least the amount which a careful estimate has assigned as a fair proportion of the hundred thousand dollars it is hoped to raise.

THE NEW HYMN AND TUNE BOOK.

We do not venture to pronounce an opinion upon the new Hymn and Tune Book and Liturgy, which has just been issued by the Association; because, although we have personally had nothing to do in its preparation, we have watched it with such close interest, that our judgment could not be impartial. But we have tried to gather the criticisms of those most competent to judge. We have submitted it to persons most conversant with sacred poetry, and persons of every variety of taste; to leaders of choirs, and others accustomed to study the adaptation of music to words. The commendation it has received has been beyond our most sanguine expectation. Almost every one has pronounced it far superior to any hymn book that has ever been published. And if we may take these estimates as any thing like an indication of its general acceptableness, there can be little doubt that it will come into general use throughout the denomination.

THE HISTORIC ATONEMENT.

Sermon preached at the Conference of Unitarian and other Christian Churches at Syracuse, N. Y., Oct. 9, 1866.

BY REV. F. H. HEDGE, D.D.

"We joy in God through our Lord Jesus Christ, by whom we have now received the atonement." — ROM. v. 11.

A RELIGION wide as the widest outlook of the modern mind; a religion free as human thought, concurrent with reason, coordinate with science; a religion in which the present predominates over the past and the future over the present, in which judgment tops authority and vision outruns tradition, — this is the instant demand of a liberal faith. Such a religion or none is the rationalist's alternative.

Two ways appear of meeting this alternative, two distinct postures of the mind toward it, among those who equally allow the claim. The one undertakes to supplant the gospel; the other seeks to unfold it. The former, which styles itself Naturalism, renounces and declares its independence of ecclesiastic and historic Christianity, disallows its hereditary title, and rejects all claim of its record to any admissions which conflict with the every-day experience of men, which offend the sensuous understanding, or transcend the methods of science. It culls from the sifted gospel some golden grains of ethical import, and embodies these in a theory of life and man which may or may not, according to circumstances, call itself Christianity, but which claims to be its essence, and offers itself to the Church as such.

The other position respects the claim of ecclesiastic continuity, and seeks in Christianity itself, in historic Christianity, a meaning and a purpose so wide as to throw its orbit outside of the most elliptical radicalisms that traverse its spheres; as the sun which seemed, to the early Copernicans, stationary, is judged by sidereal astronomy to have an orbit of its own, which includes the aphelia of all the comets; and not only so, but carries them with it in its grander sweep.

It is not pretended that this comprehensiveness lay in the conscious thought of the apostles and first teachers of Christianity; enough to suppose that it lay in the mind of the Spirit which edited the gospel out of the deep of its own idea. Of this supposition there is and can be, in the nature of things, no positive proof. Those who adopt it may, with the easy self-deception of speculative zeal, unwittingly transfer to the gospel a conceit of their own engendering. And certainly the Christianity of those who conjure into it whatever their fancy affects, is quite as arbitrary in one way as, in another, the Christianity of those who conjure out of it whatever their fancy distastes. The *plus* and the *minus* are equally wide of the truth.

But who shall undertake to say on historical and critical grounds precisely how much or how little lay in those utterances of the early Church which have come down to us, and what were the absolute limits of their vision? In the writings of St. Paul there are indications of a mind that outtravelled the perceptions of his contemporaries, and saw in Christianity a possible solution of quite other problems than the rehabilitation of the Jewish state. The thoughtful reader, in some of those Epistles, and especially in that to the Romans, comes upon traces of an intellectual survey which took in a good deal more than the civil world of that time. St. Paul was the first interpreter of Christ who seems to have divined his historic significance. To the Palestinian apostles, the Christ was but the fulfilment of the hope of Israel. To the author of the fourth Gospel he was only a bodied Word, a demonstration of Godhead on a spiritual plane for spiritual ends. Paul brought Christianity down from heaven to earth, as Socrates did philosophy, and brought it out of the little sanctum of Judaism into the broad scene of the nations. Christianity, in his view, was the universal mediator, the re-organizer of universal history. A Jew by descent, but a citizen of the world in his new-born consciousness, he credited the gospel with cosmopolitan aims. And one of those aims, the one which includes all others, he expressed by a term which is rendered "atonement" in our English version of the text. This brave English

word, in its literal and etymological sense, is itself a contribution to theology to be received with all thankfulness. No modern language that I am aware of possesses a word of precisely the same import. Nay, the word "atonement," I suppose, though it seems presumptuous and sounds paradoxical to say so, expresses more exactly than even the original Greek the essential point in Paul's doctrine of reconciliation. It expresses the result of that process of which the original Greek and the corresponding word in other versions suggest the method.

On this matter of atonement I have something to say this evening. But first let me re-assure those to whom this announcement might suggest a superfluous threshing of theological straw, from which the wheat has long since been elided, and winnowed and ground and bolted and baked in ecclesiastical mills and ovens for ecclesiastical use. It is not in its old dogmatic sense, — for us obsolete, — but in its historic and sociological aspects, that I now present the subject.

Atonement is one of those ideas which have suffered much belittling in ecclesiastical hands. It has never, since Paul's day, had justice done to it in systems of theology. Theologians, especially Protestant theologians, have belittled the idea by a capital misconception, which makes atonement a private concern of the individual soul, a private adjustment of the soul with God. Nothing could be more foreign to Paul's view and the views of the early Church, nothing more foreign to the spirit of the gospel, than Calvin's idea of "Particular Redemption." Paul, if I rightly conceive him, would have utterly repudiated such an idea, — a redemption determined by personal favoritism, — a redemption accorded to a favored few, himself being one of the few, and denied to the rest of mankind. He who wrote, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," was not likely to limit the grace of God by personal preference, or to put *selection* in the place of the *election* which he taught. That election itself he saw to be only initial, and neutralized by the new dispensation: "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and then all Israel shall be saved. For God hath concluded them all in unbelief, that he might have mercy upon all."

The error of Particular Redemption, like so many others in theology, has arisen from the transference of the operation and fruits of the Atonement from this earthly world to a life beyond the grave. The antichristian absurdity of such a redemption appears the moment the doctrine is applied to human life. The atonement contemplated by Paul is no private privilege, and no transmundane acquisition; but a public grace, of which the individual becomes partaker through his social relations and not by private negotiation, and the realization of which is society itself in the measure of its moral and Christian progress.

The apostle, cherishing the analogy of Judaism, connects this idea with that of sacrifice in the death of Christ, — whether in the way of cause and effect, or of typical demonstration and ecclesiastical parallelism, we need not stop to inquire. The idea of sacrifice is an ineradicable element in religion, and could not fail to be retained as an image and object of contemplation when it ceased to be a ritual function. The Church of Rome has made the image itself a part of its ritual, in the elevation of the host; that is, in the presentation by the priest to the worshipping assembly of a wafer which represents the host or victim offered for man in the person of Christ. By the daily repetition of this pantomimic sacrifice, the Church of Rome symbolizes the perpetuity of that atonement which is not a single but a constant operation of the one sacrifice which, as the writer to the Hebrews says, Christ offered once for ever. In that dumb show, when the priest at the tinkling of the bell uplifts the sacred monstrance, according to the theory of Roman symbolism, the breach that sundered heaven and earth is momentarily evened, and God and man are atoned.

Rome symbolizes the perpetuity of the atonement in the ecclesiastical sense of sacrifice for sin; but, not divining its deeper sense and its application to human society, Rome has failed to represent what is more important than its perpetuity, viz., its progressiveness. A progressive reconciliation of the earthly and heavenly in human life, — a mutual interpenetration of the two, — this I conceive to be the real import of the doctrine of atonement. An historic process, not a theological device, is what I find in it.

The general formula of earthly and heavenly includes many opposites, or supposed opposites, which constitute accordingly the several topics of atonement, — natural and supernatural, finite and infinite, temporal and eternal, God and man, the Church and the world, mortal and immortal. It is the tendency of false religion, in all dispensations, to emphasize and magnify these antagonisms. A true religion tends to harmonize them. Therefore we say, "the atonement in Christ," inasmuch as the reconciliation of these antitheses is the consummation of the Christian idea. I select for present consideration one or two of the more significant.

1. Natural and supernatural. — The antagonism here is not in the thing, but in the thought. It is a classification, under these two heads, of ordinary and extraordinary phenomena and powers. The term "natural" is used to denote the stated and intelligible facts of human experience, — those which have been investigated, referred to known agencies, and ranged under formulas which we call laws. Together they constitute the "System of Nature," so called; which of course can mean nothing more than our observation or systematization of nature. The system is in us, and not in the things themselves. Whatever transcends these familiar experiences, — facts which are not embraced in this system, and seem not to tally with it, are either denied, or classed as "supernatural." They are denied by those who cannot tolerate that their little system, with which so much pains has been taken, should be proved imperfect by facts or alleged facts, which it will not take in. It is the feeling of the child who fancies he has made a perfect figure with the bits of ivory in his Chinese puzzle, and subsequently discovers that one of the seven pieces has been left out. He would fain suppress the refractory piece. It is certainly more agreeable to question the facts than to entertain the suspicion of the "more things in heaven and earth" of which the poet speaks. Nor is any thing gained, that I can see, by admitting the facts, so long as they are excluded from the sphere of nature, to which humanity with its destinies belongs. The term "supernatural" supposes two distinct agencies, Nature and God; *i.e.*, it separates nature from God, it makes nature godless, and so introduces

into the scheme of religion a dualism which is Manichean and antichristian. The progress of Christian thought will abolish this dualism, will teach that the ordinary and extraordinary in human affairs are equally natural and equally divine. All phenomena are natural, and all causes that produce them are natural. A genuine miracle would be the most natural of all; it would be nature in her immediateness, nature unveiled, without the illusion of statedness which so befogs poor human wit and stands instead of nature in the vulgar mind. The spirit is nature's innermost life; he who has most of it is most natural. Who so natural as Jesus? The miracles recorded of him are proofs of his naturalness. Suppose them mythical, they would still in a certain sense be illustrations of it, as legitimate impressions of his great nature on contemporary minds. Whoever shall attain to the same spirituality will experience that *rapport* with the central power which the record ascribes to Jesus; he will have that sympathy with the universal Will that shall make all things possible which seem desirable. If miracles show themselves in him, they will be the most natural things which he does. In proportion as men grow toward spiritual maturity, it will come to be seen that there is but one power in the greatest and in the least, in the resurrection of the dead and the shooting of a grain of wheat. In the fulness of that spiritual maturity the godless distinctions of false religion will be done away, and natural and supernatural be atoned.

2. God and man. — Religion begins with a huge separation between these two. In its barbarous stage, where it takes the form of fetichism, that with which man has least sympathy is most likely to serve him as God. His god must be a fright to command his homage. A monster will answer that purpose better than a human model of power and goodness. He will sooner bow to a crocodile or misshapen stone than to any fellow of his tribe. And so, at the other end of the spiritual line, Monotheism in its earlier forms, Hebrew Monotheism, determined an absolute separation, an impassable gulf, between God and man. God was in heaven, and man on the earth; the only relation between them was legislation on one side, and subjection on the other; arbitrary exaction there, unconditional obe-

dience here; commandment above and fear below, and burning and thundering Sinai between. Theology before the Christian era had outgrown this view, and sought to correct it with the notion of a second God, not quite so distant as the awful first, a kind of prime minister of the Majesty on high, intermediate between Him and this earthly world. The Christian Church took up the idea, applied it to Christianity, and turned it about and about, and worked it this way and that way, to see if a bridge could be made of it to span the supposed gulf between God and man. The attempt was a failure; the bridge would not reach. If the second God is a creature, as the Arians affirmed, there was still a gulf between him and the first. If he is no creature, but consubstantial, "very God of very God," as the Athanasians claimed, then there is a gulf between Him and man. Say with Apollinaris that he took the place in Jesus of the human soul; then Jesus was no man at all, but God appearing in a human form. Say with Theodore of Mopsuestia, that God was united to a genuine human individual in Christ; and the statement, if analyzed, can mean no more than that God was associated with Jesus and co-operated with him, — both uniting in one effect: which is true enough, but if predicated of Christ alone constitutes no substantial union of God with man, and leaves human nature where it was before. Practically the second God is no nearer to man than the first. The gulf is still unbridged. The Holy Spirit which proceeds from both might supply the missing link, were it not that the Holy Spirit is conceived by one party as a priestly charm, by another as a fitful gust from the heavenly shore. Neither the second God nor the third can quite reach to bridge the gulf. The Trinity sits throned on high, man grovels below. Theology can mediate no real union between the human and divine.

What theology did not furnish, religion had already found in the consciousness of Christ. "I am in the Father, and the Father in me." "He that hath seen me hath seen the Father." "I and the Father are one." Here is no doctrine, but a human experience. To make theological capital of such language, to coin this high utterance into dogma, is almost a sin against the Holy Ghost. It is no dogma, but the ecstasy of religion, which,

as we saw, having begun with the widest separation of the human and divine, ends with declaring the absolute union of the two. What Jesus affirms of himself he prophesies and implores for all his followers: "As thou, Father, art in me, and I in thee, that they may be one in us." Theology has never done justice to this saying, has never fairly faced it, has never dared to appropriate its awful import. The contrast between the idea of humanity, one with God and the actual world of any past time, has seemed so monstrous, that the words have remained a dead letter as to any serious application of their import. The world, no doubt, is very godless; society everywhere far below the Christian ideal, yet somewhat less so than in ages past. Assuredly the humanities have made some progress. The relief of want, the instruction of ignorance, the reform of vice, are more and more objects of care and effort in Christian society. And these humanities are also divinities. All agencies and organizations based on purely moral ideas, and working in the spirit of faith and love for moral ends, are the very presence and inworking of God in society. Thus God progressively incarnates himself in human life; and thus human life, with progressive edification, builds itself up into God. In the measure in which these agencies accomplish their design, in the measure in which sin and wrong are weeded out of the walks of men, in which the law of love asserts its sway and extends its empire over human life, in which the face of society conforms to the image of Christ, — in that measure the atonement proceeds until God and man are one, — one not only in community of purpose and identity of will, but one in the consciousness of mutual, perfect, and unchangeable love. "All mine are thine, and thine are mine," "thou in me and I in thee," must be the confession, must express the consciousness of collective humanity, if the kingdom of heaven is any thing more than a Jewish chimera or a waking dream.

3. As the greater includes the less, the union of God and man involves the resolution of all the other antitheses named, and especially that of temporal and spiritual, or the Church and the world. The line of that division bisects all religions and civilizations hitherto. The more immature, the more crude

and idolatrous the faith of an age or people, the more it has emphasized and organized this dualism. In the elder faiths it developed an hereditary priesthood and a hieratic government, and culminated in the deification of the spiritual function; as witnessed to this day in the twice-born Brahman of India, and the Khubilai Khan or Lama-God of Thibet. The separation of sacred and profane in human life bears an inverse ratio to the progress of religion. The ruder the religion, the wider the separation.

The genius of Christianity, as shown in the Gospels, is wholly and gloriously adverse to such separations. While it sanctifies the world, it secularizes the Church, and looks to the doing away of all distinction between the two. Jesus was emphatically a man of the world. The daily walks of men were familiar to his feet; their daily joys and sorrows, and all their wants, familiar to his heart. When he went to the marriage feast, he went as a wedding guest, and brought his own contribution, material as well as moral, to the general joy. When he went among publicans and sinners, he sat at their tables without reserve, and shrank from no contact with the daughters of vice. Religion might flaunt her sanctimonies, — he wore no phylactery but his native holiness; he suffered no sabbath to check his humanity, and no tradition to bound his freedom. The genius of Christianity abhors professional sanctity; it abhors a priestly caste.

But the genius of Christianity is one thing; its historic envelopment, another. Christendom hastened to establish a priesthood; the priesthood hastened to invest itself with exclusive and magical powers. Professional Christianity hastened to separate its holies from the profane world. Into the desert and into the cell, into sackcloth and cowl, went all the religion; and starved and scourged and tormented itself, until piety and penance were synonymous terms, and a wasted, woe-begone figure, bending over a death's-head or clasping a crucifix, became the exponent and symbol of devotion. With equal zeal, in the opposite direction, the secular interest hastened to withdraw from the ghastly presence of the sons of God. Into the saddle and into the field and into the pirate ship, into violence and blood and lawless rapine, rushed the godless outside world, and knew no

religion but the most external, — passive reception of sacraments that kept the Devil, who was also external, at bay.

All through the centuries of the middle age, this sheer separation of the spiritual and temporal prevailed. Religion was a speciality, a distinct profession, nowise incumbent on the world at large. The very word became a synonym of separation, as in Southern Europe to this day a religious person denotes a monk or a nun. The institution of chivalry was a kind of mediation between these extremes. When martial prowess was married to saintly devotion, when the swordsman became a missionary of righteousness, a limit was set to the reign of brute force on the one hand, and of ghostly pretension on the other. This beautiful growth of the middle age is the type of a still continuing mediation between the Church and the world, represented in our day by practical philanthropy and social reform. For still the separation continues, — in Protestant Christendom still continues. Religion is still a speciality, a distinct concern. A sharply dividing line, in most Protestant sects, distinguishes with superior holiness the sheep of the inner communion from the necessary but unsanctified goats of the outer fold. These distinctions, whatever their value in view of the present state and stage of Christian culture, are nevertheless proofs of an immature Church and imperfect atonement. "When that which is perfect is come, then that which is in part shall be done away." The Church, as at present interpreted, is a partiality. Religion, as now understood, is a partiality; partialities which are providential, indispensable hitherto; the abolition or disuse of which would only leave us the opposite partialities of worldliness and irreligion uncorrected and unchecked. Better that the Church and the world, spiritual and temporal, business and religion, should stand opposed to each other as now, than that the world and its temporalities should stand alone, and Church and religion have no standing. Nevertheless, it must not be forgotten that the perfect state is the interpenetration of these opposites; that the true Church is society informed by the Spirit of God; that true religion is the health of the spirit manifest in healthy and beneficent action. All other religion, — religion that detaches itself from the business of life, — however commended by

saintly precept and illustrated by saintly example, is disease, or at best a provisional experience. The sanctities of man are not his separations, but his communications; and, as language itself instructs us, holiness and wholeness are one. Atonement will not be complete until the distinction of sacred and profane, temporal and spiritual, business and religion, the Church and the world, is practically neutralized; until these dislocations of human nature are healed, these severed parts and processes atoned in one undivided and absolute life.

4. That absolute life, that mighty solvent in which flesh and spirit are resolved, and natural and supernatural fused in one, — shall it not also fuse and resolve the last and longest contradiction of time, the contradiction of mortal and immortal, the life below and the life above, earth and heaven in the local sense of those terms? "The last enemy that shall be put under is death." The apostle who wrote thus had a vision of a state in which dying should be no more. The popular belief transfers that state from this human earth to some unknown region beyond: and Christians talk of "going to heaven" in much the same way that the ancients talked of going to the place of departed souls; with this exception, that the going in the one case is a going up, in the other it was a going down; but with this advantage on the side of the ancients, that they had a distinct conception of the whereabouts of their imaginary world, and the route by which it was reached. We say indeed that heaven is not a place; but this is only a different use of the word "heaven," by which we signify that what constitutes blessedness is not locality, but a state of the mind. We do not mean that the blessed are nowhere; if we speak advisedly, we cannot mean that. We do not suppose that they are everywhere. It follows that they must be somewhere, if at all. A home and a kingdom in space must be assigned them. I see no reason for supposing any other than their native planet, no reason for supposing that the sphere of planetary attraction ceases with the dissolution of the animal frame, no reason for supposing that the planet's hold of its own is bounded by the animal life. On the contrary, it accords with reason to believe, that the soul — which makes the individual, and which must not be confused with the accom-

panying spirit, which is not individual — is a part of the planetary life, and can never, while that life endures, be divorced from the system to which it belongs. It accords with reason to suppose, that the future body, which God gives "as it pleaseth him" to the disembodied soul, is consubstantial with this, consequently with the earth of which this is formed; although but one, and that the most ethereal, of earthly elements may constitute its substance.

Assuming, then, that earth is still the abode of those who have put off the flesh, their connection with those who are in the flesh, and the means of possible communication with them, are questions of more than speculative import. "Spiritualism" claims to have solved the problem of communication. Heaven forbid that the offered proofs of such communication should be genuine voices from the spirit world. Annihilation would be more tolerable than the thought that Webster and Channing have put on fustian when they put on immortality. But "Spiritualism" is right in assuming, that the distance between these severed realms is not distance in space, and not absolute separation. "Spiritualism" is right in moderating the accent which human infirmity puts upon death.

In what way the desired communication — indubitable, open communication — with the souls of the departed will come about, I pretend not even to guess. It may be, that the human body, without the intervention of death, will become so ethereal-ized as to be impervious to death, — will become death-proof; that in this way mortal will put on immortality, and the generations of those who have tasted death and of those who have not, become mutually apparent, accessible, companionable. However this may be, I am persuaded that dying is not migration, that this earth is man's future and eternal abode, and that in the course of human development the time will come when death shall no longer occupy the place it now does in the human economy; but, if in any sense it continues to be, will be practically, as an enemy, put under. In the final and consummate atonement, this last antagonism of mortal and immortal, earth and heaven, will be atoned. There will be no talk then of "going to heaven," as in the gospel there is no such word.

We do not go to heaven, but heaven comes to us. They whose inner eye is opened see heaven, and they who see it are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in glory."

We have dwelt on those topics of atonement which seemed to us most significant, and which best illustrate the practical working and thoroughness of the great historic process. It might seem, that the survey should embrace, among other adjustments, the reconciliation of science and religion, — the two interests which divide the mental life of the age, and whose growing antagonism has been to many good people a source of uneasiness in recent time. But this antagonism belongs rather to the realm of thought than to that of actual life, with which our view of the atonement is mainly concerned. As such, it is properly included in that of natural and supernatural.

The opposition of science and religion is discrepance of method, rather than contrariety of aim. Both are ministers of social well-being, and therefore co-agents in the work of atonement. For whatever promotes the general well-being is an agent in that work. Both seek the good of society, but in ways how different! The one by unfolding and applying the laws of nature, the other by revealing and applying the laws of the soul. The one by facilitating social converse, the other by ennobling its quality. The one by evening physical obstructions and extending the material comforts of life; the other by eradicating moral evils and deepening the import and consciousness of life into life everlasting. Both look to human well-being; both, if genuine, end there. But here is the rub. The action and success of religion depend on certain ideas and beliefs, which science, if it does not impugn, mistrusts and discredits, because unable to verify them by its own methods, — methods approved in its own domain. Such ideas as a personal providence, revelation, or God in history, immortality, — nay, the idea of a God, in any proper sense of the word, — is out of the domain of science, and is only admitted, if at all, on the ground of the moral sense.

The stupendous successes of science in her own dominion have emboldened her to claim jurisdiction over territory not

amenable to physical authority, and to point the needle-gun of her critical acumen at dynasties that sit "on no precarious throne, nor borrow leave to be." Religion acknowledges with all thankfulness the share in the atonement which science may rightfully claim, — her mediatorial agency in the sensible world, where her ministry is always a ministry of reconciliation, smoothing the hostilities, adjusting the alienations, yoking the contrary forces, compelling the antagonisms of nature, and stretching the electric cord of intelligence from city to city, and from land to land, across all solitudes and under all deeps.

In this connection, fellow-Christians, it becomes us, I think, as a Christian body in convention assembled, to take solemn note of the great achievement of the year, — the coupling of the hemispheres by bands of electric communication, stretching from continent to continent beneath the sea. That unfruitful sea, the flaw of the planet, — how fruitful it has been of discoveries and inventions, from the hollow log with which the savage creeps timidly along the shore and scarce doubles the headlands of his native bay, to the three-masted ship with which the instructed, civilized seaman puts boldly forth on the trackless deep; from the imperfect guidance of the heavenly bodies by which the ancient navigator steered his precarious course, to the mariner's compass; from galleys propelled by oars, or lateen-sails that caught the breeze —

> "That blows from off each beaked promontory," —

to the cunning engine with which the modern helmsman advances in the eye of the blast. And now at last, not content with traversing the abyss in person, and that with the accelerated speed of modern civilization, man has found out a way to converse across it with the dwellers on the other side, as with his neighbor across the street. Subsidizing for that purpose the swiftest of material agents, by a kind of earthly omnipotence, he compels the lightnings to be his couriers, and drives them by the wondrous road he has built for their journeyings along "the bottom of the monstrous world," where, since the birth of time, no sentient heart ever beat, no voice ever broke the eternal silence, no thought ever penetrated but the omni-

present thought of God. Through those untrodden and sunless realms a road has been built for the lightnings to go upon, and to carry intelligence, and conscious thought and purpose, and tidings of war and peace, and solemn greetings, across the unsympathizing vastness, virtually annihilating the hostile element, and so fulfilling the prophecy, that there be "no more sea." I congratulate you, fellow-Christians, on this happy consummation of an enterprise which brings Christendom into closer fellowship. "Glory to God in the highest, on earth peace and good-will to men," be its fruit!

Religion accepts with all thankfulness the mediations of science; but religion will not suffer science to dictate her beliefs, or to strike from her creed whatever the text-books fail to explain. When M. Renan declares it to be an absolute rule of criticism, to admit no miracle in history, because the condition of a miracle is faith, religion is content that men should render to Criticism the things which are Criticism's, and to Faith the things which are Faith's. But when he insists that "the faith of humanity" rests on a fancy of Mary Magdalene, religion can but smile at the huge inconsistency which, seeking to escape an improbability, tumbles into a tenfold greater, and which sacrifices the real order of nature to an idol so named. Of the real order of nature, the first principle is, that every effect must have an adequate cause. The Christian Church was founded in the belief of the resurrection of Christ. What was the cause of that belief? To rest the growth of ages on a woman's delusion, is a greater invasion and inversion of the order of nature than any miracle recorded in the New Testament. It is one of the mistakes of the time, to overrate the authority of physical science, whose judgments are valid only on purely material ground, and lose their conclusiveness when a spiritual factor intervenes. To deny the spiritual factor is the instinct of science, but also her weakness; an unconscious confession of her own limitation, which many mistake for the limit of truth. In the world of phenomena, science is queen; in the world of causes, she is a bungler and an alien. It is only within her proper and bounded domain of physical inquiry that she can claim to be interpreter of the methods of God. And yet I saw in a recent

writing, written too in the name of religion, the astounding suggestion, that religion has no function "which may not be discharged by science." If so, let us hasten to make up for lost time, for wasted hours of worship, since the foundation of the world. Let us straightway convert our temples into lecture-rooms. Cease idle prayers, cease drivelling praise! Henceforth let the weekly holy-day be devoted to scientific investigations. Let the children of the Sunday-school repeat for litany the multiplication-table, instead of the Lord's Prayer. Let anatomical and physiological demonstrations replace the broken body of the Eucharist and the waters of baptism. Let font and chalice be sent to the curiosity-shop, and shelved with the Chinese joss-sticks and hideous Indian gods. Vanish, ye dim surmises of a supersensuous world! Vanish the Holy Ghost! Let serviceable gases entertain the well-spent hour!

No, friends, science can do much; but there are functions of religion which cannot be discharged by science. Not yet has science succeeded to the throne of God in the heart of mankind. We are no nearer to God in our knowledge than in our ignorance, unless to the knowledge of nature be added the knowledge of spiritual truth. On the contrary, without the spiritual complement, the more scientific, the more atheistic. Science can do much, but there are straits in life where science can afford neither counsel nor aid. Standing by the bedside of his dying mother, says a German humorist, "I thought over all the great and little inventions of man, — the doctrine of souls, Newton's system of attraction, the Universal German Library, the *Genera Plantarum*, the *Magister Matheseos*, the *Calculus Infinitorum*, the right and oblique ascension of the stars and their parallaxes. But nothing would answer. And she lay out of reach, lay on the brink, and was going; and I could not even see where she would fall. Then I commended her to God, and went out and composed a prayer for the dying, that they might read it to her. She was my mother, and had always loved me so dearly, and this was all I could do for her. . . . We are not great, and our happiness is, that we can believe in something greater and better."

I said there are two ways of meeting the demand for a truly

liberal and rational religion, — two ways of meeting, but only one way of solving, the problem. I believe that Christianity, rightly interpreted, is that solution. Let those who think they have something better to offer, in Truth's name proclaim it freely; but let us, in the name of honesty and eternal reason, respect the boundaries and difference of things, and not confuse "naturalism" with Christianity. Christianity, in any admissible sense of the term, cannot be disengaged from the Christ of the record, the unfathomable Christ of the gospel. In denying the historic Christ, the very essence of Christianity is denied, — the divine humanity, and through that the atonement of the earthly and the heavenly in human life. Say, if you will, that this is not the best; say that "naturalism" is better than Christianity, and ought to supplant it. That is an honest proposition, and one worth listening to. But don't pretend that they are the same. Sincerity is better than any religion. Away with disguises! From halfness and unveracity what good can come to either party, to either cause?

Not in the way of denial, but of faith, the solution must come, if at all. Faith in Christ as the type of consummate humanity; faith in humanity as prefigured in Christ; faith in God as humanity's fulness and justification; faith in reason as God's interpreter; faith in revelation as reason's consummate flower; faith in society as ever-progressive realization of reason and of God, — is not this the desired solution?

The Christian confession need not bound our religious sympathy, but bound it must our ecclesiastical fellowship. All religions that devoutly aspire, all religions that diligently labor, all religions that minister to human weal, deserve our sympathy and claim our respect. But Christianity is more than religion: it is history's highway, humanity's thoroughfare. The paths that diverge from it will return to it again, or lose themselves in nothingness. Whatever dissents from it is partiality and limitation; in it is wholeness, and the widest vision, and the largest liberty.

THE WORK OF THE UNITARIAN ASSOCIATION IN THE CIRCULATION OF ITS LITERATURE.

ANOTHER of the series of meetings for the explanation of the various branches of the work of the Association, was held in the Music Hall, in Boston, Sunday evening, March 22, the subject being its work in connection with the publication of books and tracts.

The large audience which assembled, notwithstanding the condition of the streets after the great snow-storm of the previous day, testified again to the interest felt in the cause.

Henry P. Kidder, Esq., presided, and after a short address introduced Rev. J. F. Clarke, D.D.

ADDRESS OF REV. DR. CLARKE.

Some years ago, when I was the minister of a church in Kentucky, there came to the place an eminent Presbyterian clergyman, — a man in his theology strict and orthodox enough, but in his spirit very wide and liberal. I asked him to preach for me, and he consented. He was summoned before the Presbytery, to answer for preaching in a Unitarian pulpit, and the reply he made was this: "When I received my commission from my Master, it was in these words, 'Go ye into all the world, and preach the gospel to every creature;' and no matter how bad Unitarians may be, no matter how great heretics they are, you cannot deny that they are at least *creatures*.

Now, we come here to-night, as I understand, to ask you to help the authorities of this Association in obeying that command of the Master. We want to "go into all the world and preach the gospel to every creature." That is all we want to do, — no more and no less. We want to go wherever there is any one who is willing to hear what we have to say, and to say it to him. That is our duty, is it not? But we cannot preach the gospel everywhere by the voice of the minister, because we have not the ministers to send; but we can preach the gospel

by means of that wonderful engine, the press. What we cannot send by the living voice, we can send in the printed tract and in the printed book; and we can trust those words to Providence. We can send them forth, with the full assurance that God will take care of them, and that he will see that some of them, at least, shall be the seed which falls into good ground, and which shall bring forth fruit thirty-fold, fifty-fold, an hundred-fold.

All that I propose to say to-night, in simply introducing the subject to you, is to relate one or two little incidents which have come to my notice, to show that there is an interest felt, by those who perhaps have never heard the name of Unitarian, in the books and writings which we are able to send out. I recollect, for example, that years ago a near relative of Thomas Jefferson told me, that, when he was living at Charlottesville, after he had ceased to be President of the United States, a planter living in the neighborhood came to see him on business; and while he was waiting in the library for Mr. Jefferson to come in, he took from the table some of the tracts of the American Unitarian Association, and he became so interested in them, that, when Mr. Jefferson came in, he was entirely unable to attend to his business. Said he, "I came to see you about business, sir; but I have found things here on your table which seem to me to be so wonderful, so entirely different from any thing I have seen before, to meet my case so exactly, that I must ask you to tell me where I can find them." Now, that is just one of those circumstances which indicate how many there are, all through the country, who are wanting just such things as these.

That illustrates the case of thousands and thousands of persons all over the land, whose wants are not met by any of the prevailing systems. They want something that seems to them like common sense, like reason, like nature, like experience, like daily life, like that which they all believe and know to be true. I recollect once going down the Mississippi river, and I noticed the tracts of the American Tract Society were lying all about. But nobody read them, — perhaps, because they had seen them so often, they cared nothing about them. I had a

parcel of the American Unitarian Association's Tracts in my pocket, and I laid them on the table in the cabin, and there was not a minute from that time until we got down to New Orleans, that somebody was not reading them. Perhaps it was because they were new, and their curiosity was excited; but, whatever the reason is, the fact is that there are thousands and tens of thousands to whom the books and tracts and writings which we say are commonplace, which we take no interest in, because we have seen them so much, and read them so often, and heard the truths they contain to satiety from our childhood, — there are thousands, I say, all over the community, to whom they come with a power and freshness which take hold of them, lift them up, and make of them new creatures.

A friend of mine has been, for several years, in the habit of writing to ministers of different denominations, and offering to send them a small library of such books as Norton's "Evidences of the Genuineness of the Gospels," the writings of Dr. Channing, Dr. Dewey, and Dr. Eliot, and books of that class. He has distributed libraries of this kind, of twenty or twenty-five volumes each, to some five hundred ministers of different denominations. They receive them not only willingly, but very gratefully; and, having received them, they write to him afterwards to tell him how much interest they have taken in them, and how much good they have got out of them; and then mention some of their ministerial acquaintances who would be extremely grateful if they could receive a library of the same kind. My friend has a fund which was confided to him by a gentleman of New York, who gave, I think, $10,000 during his life, and left a similar sum in his will, for this object; and he has been using it from time to time, without giving it much publicity, — showing how much can be done in that way by a comparatively small fund. And I would say, that if there is any person here who has means, and who is thinking how to use those means, it seems to me there is no way in which he can be so certain that what he is disposed to give will do good, as by establishing a fund like that, and putting it in charge of the officers of this Association, to distribute books throughout the country, far and near, where they may be needed, and where they will be useful.

ADDRESS OF REV. DR. HEDGE.

Rev. F. H. Hedge, D.D., was then introduced, and after a few general remarks said, —

I consider the publication and circulation of books to be a very important part, perhaps I may say the most important part, of the work of our Association. I do not altogether like the phrase "*our* literature," which I have seen in the notices of this meeting. It seems to me too narrow to express what is wanted in this line. "*Our* literature," if by "our" we mean what is proper to American Unitarians, is a very small thing. Tracts have been spoken of. Well, sir, tracts, doctrinal, controversial, practical, are not strictly to be reckoned as literature; and still there are no publications whose diffusion, if good of their kind, is more incumbent on your Executive Committee than this sort of writing. Then there is a vast deal of literature which is not ours, unless the reprinting makes it ours, whose circulation, nevertheless, we should do well to promote. Take, for example, the works of the late Frederic Robertson, of Brighton, England. I know of nothing under the head of "Our Literature" whose diffusion it would be so well worth while for us to undertake as those writings. I know of nothing in the whole range of English pulpit literature, that, for largeness of thought, combined with reverent faith, will compare with the discourses of that wise, brave man. Take "Ecce Homo," take "Essays and Reviews," take Coleridge's "Confessions of an Inquiring Spirit," — there are no writings which are better calculated to further the object we have in view, than writings of this class, which are not specifically Unitarian, but the productions of individuals of other denominations. Therefore I am not disposed at all to confine our work in the circulation of books to Unitarian books, whether tracts or publications of a graver cast. I should recommend the institution of at least three series or libraries of books. Besides the publication of tracts of the kind referred to, I should recommend the institution of at least three distinct libraries, as an undertaking to be assumed by this Association, according as their means will allow.

The first library should consist of writings of an exegetical character, — such works as may throw light on the Scriptures; like Noyes's "Translation of the Psalms and the Prophets;" Theodore Parker's translation of De Wette's "Introduction to the Old Testament;" Frederic Frothingham's translation of De Wette's "Introduction to the New Testament," to which I hope we may be able to add, before long, somebody's translation of De Wette's "Commentaries;" such works as "Norton on the Genuineness of the Gospels," "Jowett on the Epistles," Furness's "Jesus and his Biographers."

The second library should consist of books of a more general and theoretical character, — books relating to the theory or history of religion. Under this head would come selections from the writings of Channing and Dewey, Martineau's writings, Robertson's writings; Alger's "History of the Doctrine of a Future Life," that noble monument of literary industry, beginning in early youth, which does us so great credit; and, as I see a friend before me, I will add, "Curtis on the Human Element in the Inspiration of the Scriptures." Books of this class (I can mention but two or three of them as specimens) should constitute the second series.

Then the third series should consist of books of a paradigmatic or practical religious character. It is not necessary to confine ourselves to the productions of our own denomination. Let us take good books of this kind, wherever we can find them, — such books as "Law's Spirit of Prayer," "Sears on Regeneration," Miss Hale's little book on the Communion, and that excellent little book, published some years ago, called "Studies in Religion," which I am sorry seems to have dropped so much out of circulation. I mention, as I said, but three or four specimens of each best kind, as examples of what we might do in this direction.

I say that the publication and circulation of books is the most important part of our work; it is the most profitable employment of our funds; it is the best, because the safest, direction of missionary effort, — and it is purely missionary effort; and, if I had the direction of the appropriation of our funds, a very large proportion of them should go to this object.

I say, books are your best missionaries. They are the cheapest, for one thing. You do not have to pay for board and lodging, very little for travelling expenses; once in a while, perhaps every ten years, you have to furnish a new suit of clothes, and then they last as long as there is any vitality in them, and we do not expect them to do any missionary work any longer; and of a great many it may be said, that they will live a long while, if that is to be the term of their missionary existence. Why, sir, the missionary work that a man can accomplish is very limited. The sphere of his action is confined to a few miles of space and to a few years of time. To be sure, his spirit lives after him; but if that spirit is embodied in a book, then his missionary work begins anew, and goes on for ever. For who will limit the missionary influence of a book? If a genuine breath of the Spirit, it lives through all time, "spreads undivided, operates unspent." The great utterances of the religious lights of old, the words of Zoroaster, Pythagoras, Moses, David, Isaiah, they have come down to us with no concerted effort of the nations for that purpose. As Mr. Emerson said of the writings of Plato, "They have come as if God brought them in the hollow of his hand." They survive their own vitality. Much that we call literature is spilled away; but, by some law of the great economy, the best things keep. A genuine article lives; it is spread far and wide, and it is handed down from age to age. If you ask me what missionary agent, since the age of the apostles, has done the greatest work, has been the most effective in its action on the souls of men, I should say it is no itinerant going about in the flesh, not Austin nor Anselm, none of those whose names are so celebrated in the history of the Church; but it is a little volume, which appeared toward the close of the fifteenth century, under the title of "Imitation of Christ." It found its way into every corner of the civilized world. Wherever the name of Christ had been heard, this book was known; and it has been a stimulus, it has been a monitor, it has been a guide, it has been a comforter, — in one word, it has been a *missionary*, — to millions of souls.

What a missionary power is that! Name to me any indi-

vidual who has done the work in the world which that book has done. Now, sir, if we could only have a book breathing the spirit of modern, of liberal Christianity, as that book does of mediæval Christianity, what a blessing, what a power it would be in the world!

ADDRESS OF REV. CHARLES LOWE.

I need add nothing to what has been said of the importance and influence of a liberal literature, but will simply describe the work of the American Unitarian Association in this direction. And first let me attempt to illustrate the necessity, in order to secure the benefit of this kind of literature, of some such instrumentality as ours.

There is, to be sure, a class of writings, and those among the most effective in promoting liberal thought, which need no help of ours. When the "Autocrat of the Breakfast Table" or "Gail Hamilton" pen their bright thrusts at the errors of Orthodoxy, or when George MacDonald writes such a novel as "Alec Forbes," full of Unitarian sentiment, they find access easily enough to the popular ear and heart. There is a great sweep of liberal thought, that finds its utterance in newspaper and magazine, and which is among the most potent of all the influences of the day, which we need not help, and which nobody can stop.

But there is another class of writings essential to the culture of a true liberal faith, of which this cannot be said. There needs to be a class of books, designed not merely to suggest doubts or to ferret out errors, but to state broadly and clearly, by sound reasoning, the grounds of a positive, liberal faith. This is just the class of literature of which Dr. Hedge has spoken as the most important. Now, in order to the publication of such works, the assistance of some organization is indispensable. Out of the catalogue which you have before you (Publications of the American Unitarian Association), comprising more than fifty of the best books that have been prepared of this class, there is hardly a book that it would be possible to procure to-day but for the American Unitarian Association.

This explains, by the way, the policy of the Association in regard to the character of its publications. Some say, why does it not issue books of a more popular kind. The officers of the Association are sensible of this want, and I hope it may some time be supplied. Especially I hope that we may soon have a series of volumes of religious biography, for which we have such eminent material in our own household of faith. But mean time, considering what has been said, we are doing what is most important.

Again. After the books have been published, there is a difficulty in the way of circulating them, and this Association, or some other instrumentality like it, must come forward and help in that work; for, much as these books are welcomed by those who read them, people are not all greedy for them yet. On the contrary, that old prejudice which used to prevail against every thing liberal has not all died out; and it has been the principal part of the work of this Association to promote, in spite of this prejudice, an acquaintance with these writings of ours: and they have done it in the best way they could. For example, they have, on application, given our books, or selections from them, to public libraries all over the country; asking only the assurance, that they shall be placed where they will be accessible to all. Dr. Clarke has told you what a friend of his has done in placing our books with the ministers of other denominations. It should be said that he has done this always on application of the ministers themselves. Our Association did that same thing to a very considerable extent, until it was found that the work became too great; and then they adopted the policy of placing the price of our books so low, that any who chose could afford to buy them: and now I think there is no class of people that purchase our books so generally as ministers of the evangelical denominations. We do not make of these Orthodox and Methodist ministers Unitarian ministers. We do not care for that. It is enough for us to know that the Methodism or Calvinism, or whatever they shall preach thereafter, will be a nobler and better form of Christianity for the leaven that this literature has given.

We are also publishing tracts, and circulating them far and

wide. Some of our ministers, full of zeal, have these tracts sent to them, and place them conspicuously in the church, and invite their people to take them and give them to their friends. Many of them never go about without carrying some of them in their pockets, which they give to people who are inquiring as to our faith. Then we advertise very largely, all over the country, particularly in the papers of other denominations, saying that we shall be happy to furnish these tracts to any who are inquiring what our doctrines are; and we have letters from all parts of the country asking us to send such selections as we think best, and offering to pay for them.

Then we have adopted the plan of distributing our "Monthly Journal," not merely to people of our own communion, but to anybody liberally disposed; so that now we are printing and circulating every month fourteen thousand copies of that journal, — more than the subscriptions to all our denominational periodicals put together. We have sent them to Germany, France, and England, and from all these countries we have received most gratifying responses; because, friends, what we see here in America of the great advance, in a liberal direction, is just the same in other countries. But Europe has not yet begun to look to America for intellectual and religious stores; consequently, it is not surprising that they need to have our books introduced to them before they find them out. Even Dr. Channing's writings, which have now been translated into every language of Europe, and are more read than almost any other American book, — even Dr. Channing's writings were a new discovery there a very few years ago. Our other writers must still be made known.

Mr. Lowe then alluded to certain other results of the efforts of the Association in this department, — especially to the work of the Ladies' Commission, organized under the auspices of the Association, which had accomplished so much towards selecting a suitable library for the young. And he closed with illustrations which testified to the value of the publications of the American Unitarian As-

sociation, and to their influence in opening mind and heart to a wider and more catholic faith.

ADDRESS OF REV. T. J. MUMFORD.

MR. PRESIDENT AND FRIENDS, — About twenty years ago, a young man, then obscure, made a speech at an anniversary of the American Unitarian Association in this city, about our indebtedness to the writings of our Unitarian fathers; and he poured forth the gratitude and admiration of his glowing soul on that memorable night. Many a time since that occasion, in this hall and in other places, have you heard from the lips of John A. Andrew what were the secret influences that moulded his noble character and shaped his glorious career. And I remember an equally signal instance of the worth of our literature. Some seven or eight years ago, I met a young man, a graduate of Harvard College, who told me he had recently been at Springfield, Ill., and talked with a prominent lawyer there, who thought of sending his son to Harvard College. He said, "Abraham Lincoln said to me, 'I feel drawn toward Cambridge, for I feel much indebted to Boston. I have read the writings of Channing and Parker with great interest and delight.'" Friends, by such fruits as the holy lives to which I have referred is this literature to be known. I am heartily glad to speak my poor word for it, because I am personally indebted to it. I was not, like most of you, born into a free faith; but I have had to fight my way out of the superstitions of my education. Twenty years ago, I had not been in a Unitarian church but twice, and knew no Unitarian minister. I had been thoroughly pro-slavery, carrying a Bible about in my pocket to defend slavery, from the Scriptures, against all comers; but I learned through an anti-slavery gospel, preached from the lips of a Quaker woman, a nobler view of human rights and of human duty, and had become dissatisfied with my church, where the institutions of religion were held up as if they were ends instead of means; where it seemed to be believed and taught that man was made for the church, and not the church for man. Then this same Quaker family put into

my hands Channing's works: and I cannot tell you the bliss with which I read them, the ecstasy with which I found that I could believe in a Christianity which did not offend my common sense, which did not wound my conscience; that I could speak to God acceptably, even if I only said, "Dear Father," and did not call him "Blessed and holy Trinity, three persons in one God." And, friends, from that day to this I have felt that all I can give, and all I can do, will but poorly repay what I have received from this source; for through this literature I have been led into a faith which is my deepest satisfaction in life, and the preaching of which is my supreme joy.

Now, there are thousands and tens of thousands of young men, all over the country, situated as I was; and for their sakes I would have these tracts and volumes spread far and wide, until there shall not be a young man in the land who does not know something of lives like that of Charles Follen, and not a young woman who shall not be interested and uplifted by the life of Mary. Ware.

I like the publications of our Unitarian Association on account of their catholicity, — because they are fair and generous towards all the phases of faith that we have in our body. I presume brother Sears does not like the Association because it has published some of brother Weiss's writings, and brother Weiss does not like the Association because it has published some of brother Sears's books; but, in common with nine-tenths of the denomination, I like the Association because it has given us both of them. Thomas Fuller said, long ago, "He may well be called an impartial arbiter who displeases both sides;" and so it was long ago said, that the truth can be held in no new light without discovering fresh beauties. I read the book on "Regeneration," by our brother Sears, and the "Words of the Spirit to the Church," by our brother Bartol, with equal gratitude and delight. "One star differeth from another star in glory," but they are both burning and shining lights in the great Christian constellation.

Friends, this is my chief trouble with Unitarianism, — not any growing dissatisfaction with its doctrines, for they delight my heart and soul and mind more and more every day; but

our indifference to their spread, our willingness to enjoy the truth by ourselves, the want of a glowing purpose and a burning desire to have every man in the country and in the world enlightened to at least the extent which we have ourselves reached. We need more men to emulate Joshua Brooks, the giver of that noble fund which has sent those hundreds of libraries through the West.

ADDRESS OF REV. J. F. W. WARE.

If I have one deep conviction, it is this, that, among the many pressing and peculiar duties of to-day there stands foremost, with us, the duty to popularize that form of truth which we call Unitarian Christianity; and we must learn a lesson of those of other sects who have been wiser than ourselves, and have already popularized their form of faith: and we must not be unwilling to follow the example even of the children of the world, who fully understand, that, if they are to popularize any thing, they must bring literature to their help. Why, a man cannot introduce a cooking-stove, a man cannot take the corns out of your feet, unless he calls to his aid literature; and you find his colporteurs standing at the corners of the streets, and perhaps some of them have his tracts printed upon their backs.

I think there are a great many things that it would be well for our denomination to have and to use: but I say here to-night, that there is one thing that they *must* have, and one thing that they *must* use, and that is, a literature, not for scholars, not for thinkers, not for Germany, not for France; but a literature for *the people*, — for the people of Boston, for the people of the Berkshire hills, for the people of the Southern States and of the Western prairies. If this thing which we believe in, which our fathers have taught us, and died for, is indeed a truth, it is your duty, men who have purses, to give; it is your duty, men who have brains, to write; it is the duty of each one of us, according to our ability, to do what we may to scatter this truth among the people. The people will not come to it; their prejudices are against it: we must overcome those prejudices, and we can only overcome them by preparing a lit-

erature which shall be acceptable to the people, who, I know from my own experience, wait for and want it.

Then, my friends, we want such a newspaper as there is not to-day in this land, in any denomination. We want a paper for the people. It is said that the newspaper is the bible of the American people. Well, we want a bible for the American people; we want a newspaper that shall be brimful and bristling with the grandest truths, and with the deepest living exemplifications of the truth. We want a newspaper that shall not be all the time fussing about "limits" and "limitations," and this, that, and the other thing; but we want a newspaper that shall be full of the spirit of the blessed Jesus, and be willing to give the great truths of God their broadest sweep and sway. And we want a paper that we shall not be afraid to give away. We do not want a paper that shall be supported by subscriptions, but a paper that shall be published by this Unitarian Association, and put into every man's house, and in which every man will find something that he needs. Such a paper as that will do more towards popularizing the grand truths of the religion of Jesus, than any other one thing you can undertake. There ought to be ten, twenty, or thirty men in this audience, who shall say before their God to-night, before they sleep, "I am one of those who will help found a fund for such a paper." The Unitarian Association ought not to hold its annual meeting next May, without having the basis laid for such a paper; and if we are going to do any thing earnestly, honestly, for the furtherance of this great work, such a paper as that has got to be.

Then, friends, I don't know about saying any thing in reference to tracts. They are very little things, I have been told; but I remember reading in my Bible, that Jesus, when he was talking about the kingdom of heaven, compared it to a grain of mustard seed, which was indeed the least of all seeds, but when it had grown the fowls of the air found their homes in the branches. So, friends, the tract is a little thing indeed, but when it grows, many, many souls find a home that they never knew before. And then, besides what the tract itself does, it is a forerunner: it prepares the way for the book.

We have not got the preachers, as somebody has said to-night, and sometimes I think we do not want them; sometimes I think a minister does more harm than good: but we have got the tract, and that goes before, like John the Baptist, crying in the wilderness, and opens the way for the book, and then the book comes in and does the work.

Mr. Ware concluded by narrating several anecdotes that had come within his personal experience, of a deeply interesting and affecting character, illustrating the wonderful blessing which had followed the reading of some of the tracts and books sent forth under the auspices of the Unitarian Association.

JAMES P. WALKER.

It is with feelings of profound sadness, that we record the death of Mr. Walker, so widely known and loved as Secretary of the Sunday-school Society.

Associated with him, as we have been, by reason of kindred duties, we experience, first of all, the unspeakable personal sorrow occasioned by the loss of a dear and kind friend; but this same association has enabled us to realize also the loss which the whole denomination has sustained. It is difficult to realize that he had filled this office of Secretary but little more than a year; so completely had he, during that short period, identified the Sunday-school cause in our denomination with his name, and so efficiently had he advanced the interests of the Society.

His nature and his whole previous training had wonderfully fitted him for this important work. Fervently religious in his spirit, affectionate and sunny in his temperament, it was no wonder that children were attracted to him, or that he should love to influence them; and long before any thought came to him of this responsible position, his highest joy was found in labors in the

Sunday School, which no press of business cares, and no bodily weariness, ever led him to omit. Moreover, from our earliest recollection of him, he has always showed the intensest interest in the welfare of our denomination. There was no service in connection with it which he was not ready to render. Personal comfort and business prospects he seemed to hold secondary to his desire to advance the cause, which he held so dear. Nothing was more encouraging than his unfaltering confidence in our men and our principles, and in the mission of our Unitarian Church. Meantime, his business as publisher, engrossing and perplexing as it was, yet gave him opportunities for culture, which he most diligently used; and even before his appointment as Secretary, and while engaged in his secular calling, he had begun to preach, as occasion offered, and had often filled with acceptance some of the best pulpits in our denomination.

We rejoice to recall, in the remembrance of the many and various services which he at that time rendered to our cause, the important place which an earnest layman fills in connection with all the best activities of the Church.

When, a year and a half ago, it was resolved to make the Sunday-school cause take the position which it ought to occupy in the regards of our people, Mr. Walker was the one to whom all who knew him naturally turned. Events proved, even beyond all expectation, the wisdom of the choice. It is hard to comprehend that mystery of Providence by which he has now been called away, just as he seemed to have entered upon the true work of his life. Let us hope that his earnest spirit may inspire many a one to greater Christian activity; and that we may all be so stimulated by the example of his life, that the interests to which he was so devoted may not suffer by his removal. We trust that some adequate memoir of Mr.

Walker may be prepared; so that, being dead, he may still speak, and so that his character may be more fully understood by the multitudes who have known him chiefly through his public service.

The following resolutions were passed at the meeting of the government of the Sunday-school Society: —

Whereas, Divine Providence has removed by death James P. Walker, the honored and successful Secretary of this Society; therefore —

Resolved, That we, the surviving officers of the Sunday-school Society, desire to express our profound sense of the loss that has fallen on our Society, on the cause to which it is devoted, and on our whole denomination.

Resolved, That we tenderly cherish the memory of our friend's noble life; of his kindness and cordiality in our personal and official intercourse with him; of his whole-hearted devotion to the work of his office and to the Sunday-school cause.

Resolved, That we unreservedly bear testimony to his exemplary Christian character, his fidelity in the discharge of life's duties, and the daily beauty of his life and conversation.

Resolved, That as we bow to the will of Him who doeth all things well, we find consolation in the blessed hope of immortality, and the assurance that his change, though a loss to us, is to him great gain.

Resolved, That we tender to his bereaved family our heartfelt sympathy, and earnestly commend them to Him who has declared himself the protector of the widow and Father of the fatherless.

Resolved, That the above resolutions be published in the periodicals of our denomination, and that a copy be sent to the family of the deceased.

LETTER FROM REV. J. F. WALKER.

ST. JOSEPH, Mo., March 18, 1868.

As you know by my former letter, I arrived here the 28th of February, and found that since November last a small company of liberal souls had been sustaining meetings in a hall, where they sat once every Sunday under the ministrations of Channing, James Freeman Clarke, or Robert Collyer. Of course they were intelligent, earnest, and spiritual people. I preached to them the following Sunday, morning and evening; and concluded to remain with them over another Sunday, at least. After the second Sunday, we began to agitate the sub-

ject of organizing a liberal society; and a meeting was called the following Wednesday afternoon, which was well attended, and at which a committee was appointed to report a plan of organization at a future meeting. That meeting was held last Sunday, after morning service, and adopted the plan reported by the committee, and organized thereon; and to-day, from the banks of the Missouri, "Unity Church" of St. Joseph greets all the liberal souls East and West, who make up the moving battalions of religious progress, and desires recognition among her sister organizations. She is strong, as yet, only in faith and hope; but what thirty earnest men and women *can* do, I am sure will be done, to plant a standard of liberal Christianity in Northern Missouri. We are anxiously looking for the new Hymn and Service Books, ordered last week.

And now, Brother Lowe, can you not send us a package of tracts. Those sent some time ago have been, from time to time, distributed in the hall, whence they have gone out to scatter their words of instruction, suggestion, and hope among the twenty-five thousand inhabitants of St. Joseph. "A few more of the same sort" will do the same thing. Our hall sees new faces every Sunday, and they are such faces as inquiring and thoughtful minds carry; and these little printed messengers of the Association are welcome and useful to such.

Truly yours, J. F. WALKER.

EXTRACTS FROM LETTER OF MISS AMY M. BRADLEY.

[Miss Bradley, as will be seen from this letter, is still actively engaged as missionary of this Association and of the Soldiers' Memorial Society, in Wilmington, N.C. Those who have aided in giving her the means of *feeding* as well as educating these poor white families of the South, will be gratified to know, that from many sources we have ample assurance of the value of her labors.]

WILMINGTON, N.C., March 7, 1868.

MY DEAR FRIEND, — Yours of the 28th ult. was most heartily welcomed.

Our school now numbers a hundred and twenty pupils, who are making rapid progress in their studies. Dr. Sears, Agent of the Peabody Fund, called on me a few days ago, in company with Mr. Kidder, from Boston, who is greatly interested

in my mission, and on his return, I have no doubt, will throw some light on the cause of my success.

The soup establishment is in good working order; and every Monday, Wednesday, and Friday, at the close of my school, one, P.M., the children form in two ranks, and march across the street, with their cards giving their numbers, and their little tin pails, where we issue soup for a hundred and forty children and parents, — each one pint of good beef soup, with potatoes and rice in it.

My health has been very poor, and I have been out of school much of the time; since January; but the weather is like May weather now, and I think I shall be able to remain in school. Do not let Mrs. H., General L., and others feel that I am ungrateful, or do not appreciate the efforts they have made for my trip to Florida. When the General's letter came, with the money and the kind letters of introduction, I was quite feeble, out of school; but under the same roof with me was a darling soldier boy, twenty-one years of age, sick with consumption, and who but a few days before had had an abscess break in the left lung. The doctor hoped he would rally in a few days, and perhaps be able to go to Florida with me; but, alas! I waited in vain. Last Saturday evening at six o'clock, as the sun passed away behind the waters of the Cape Fear, the pure spirit of another precious soldier passed on to the land where there shall be no more wars. He was from Michigan, and contracted the disease in Salisbury prison. After he died, you know me well enough to feel that the more actively employed I was, the better it would be for me; and will feel that I am not "a little mangled," but am trying to do the best for *soul* and body. *Oh! I suffer so much* when any one whom I love dies; and this was a loveable child, far away from every friend. He was sick at the hotel, and I persuaded Mrs. Ashly to take him, so that I could care for him. He had been here since November. I tried to save him, but our Father took him; and now I have to keep busy at work. I cough badly, but am improving.

Gratefully yours, AMY M. BRADLEY.

NOTE. A variety of correspondence, which was in type for this Journal, has necessarily been laid over in order to admit the account of the meeting at Music Hall.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 9, 1868. — Present: Messrs. Kidder, Smith, Livermore, Reynolds, Shippen, Ware, Willson, Crosby, Sawyer, Shattuck, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the following institutions: Salem Athenæum, Salem, Mass.; Free Public Library, Wayland, Mass.; Town Library, Framingham, Mass.; Athenæum Library, Dorchester, Mass.; Parish Library, Shelbyville, Ill.; and Soldiers-Home Library, Knightstown, Ind.

This Committee also recommended that they be authorized to print new editions of "Channing's Works," "Memoir of Mary L. Ware," and "Early Religious Education;" which recommendation was adopted.

The Committee on the Western States reported, that a report had been received from Rev. J. K. Hosmer, giving a very gratifying account of the affairs of Antioch College, and also a statement of missionary work done by himself, and his father, Rev. Dr. Hosmer, in various important places in Ohio and Indiana; also reports from Rev. C. H. Brigham, Rev. Seth Saltmarsh, Rev. John Ellis, and Rev. W. C. Tenney.

The Committee on the Middle and Southern States reported, that very urgent requests had been received from the Conference of the Middle and Southern States, that, during a portion of the year, some person should be employed as missionary within the States of New Jersey, Pennsylvania, Delaware, and Maryland; also, from Jacksonville, Fla., that Unitarian preaching should be furnished them, during the spring months at least. With a view to these two objects, and other work in this section, the Committee asked for an appropriation of $500, to be expended under their direction.

This report was adopted, and the appropriation voted.

The Secretary having called attention to the fact, that certain amendments to the By-laws of the Association were referred, at the last Annual Meeting, to this Board, to be considered and reported upon the next year, a committee was appointed, consisting of Messrs. Sawyer, Reynolds, and Liver-

more, to take the whole subject into consideration, and report to the Board at its April meeting.

The Secretary presented a letter from Rev. Eli Fay, resigning, on account of removal to the West, his place as a member of the Board; and his resignation was accepted.

In accordance with the usual custom at the March meeting, a committee was appointed to make arrangements for the coming Annual Meeting of the Association.

On motion of Mr. Sawyer, votes were adopted instructing the Publication Committee to take into consideration the subject of adding to the Association's list of books a class more adapted to the wants of the denomination at the present time; and of reducing the cost of the "Monthly Journal," by making it less in size, or in such other way as they might deem expedient.

On motion of Mr. Crosby, the same Committee were directed to consider the propriety of establishing a publishing house, with a capital of from thirty to fifty thousand dollars, with a view to procuring suitable works for publication, and to bring them into the market in the usual way of the trade.

It was then voted to adjourn.

INTELLIGENCE.

At the Annual Meeting of the Ministerial Union, held in Boston on Monday, Feb. 10, it was voted to hold the meetings hereafter at the chapel of the Hollis-street Church, as a place more convenient of access to the members.

The following officers were chosen for the ensuing year: Secretary and Treasurer, Rev. Charles J. Bowen; Committee on Membership, Revs. George L. Chaney, Richard Metcalf, Thomas J. Mumford, Henry C. Badger, Rush R. Shippen, and Samuel C. Beane; Committee on Meetings, Revs. Frederic Hinckley, John B. Green, and Abram W. Stevens; Committee on Ministerial Work, Revs. Edward E. Hale, Samuel B. Flagg, and William G. Babcock; Committee on Correspondence, Revs. William P. Tilden, Joseph H. Allen, Carlton A. Staples, Alfred P. Putnam, and Samuel B. Stewart.

THE MIDDLE AND SOUTHERN STATES CONFERENCE held its third meeting at Vineland, N.J., on Wednesday and Thursday, Feb. 19 and 20.

The Conference met in the new Unitarian church at half-past seven o'clock on Wednesday evening, when religious exercises were conducted by Rev. Fielder Israel, of Wilmington, Del., the Secretary of the Conference; and a sermon was preached by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass., present as a representative of the society in Washington, D.C., of which he has temporary charge.

On Thursday morning, at nine o'clock, a meeting was held for conference and prayer, which was conducted by Mr. James P. Walker, of Boston, Secretary of the Sunday-school Society; and at ten o'clock the regular business session commenced, T. P. Galvin, Esq., of Philadelphia, occupying the chair. After reports had been heard from the various societies connected with the Conference, addresses were made by Rev. Charles Lowe, Secretary of the American Unitarian Association, and Mr. James P. Walker, in behalf of the Sunday-school cause. Officers for the ensuing year were then elected, as follows: President, E. W. Clarke, of Germantown, Penn.; Vice-Presidents, S. J. Bowen, of Washington, D.C., and Rev. J. F. W. Ware, of Baltimore, Md.; Secretary, Rev. Fielder Israel, of Wilmington, Del.; Treasurer, E. Q. Sewall, of Wilmington, Del. Directors: T. F. Morris, of Baltimore, Md.; J. S. Flint, of Wilmington, Del.; W. M. Keith, of Baltimore, Md.; Rev. Oscar Clute, of Vineland, N.J.; Rev. Aaron Porter, of Northumberland, Penn.; Rev. J. F. W. Ware, of Baltimore, Md.; and W. H. Earle, of Vineland, N.J.

The following resolution was adopted, and the Secretary was directed to correspond with the Secretary of the American Unitarian Association on the subject referred to:—

Resolved, That this Conference recognizes, with devout thankfulness to Almighty God, the increasing demand for missionary labor within its bounds; and that the American Unitarian Association be requested, as far as possible, to supply the pulpits of the various parishes, that the clergymen of the Conference may be able to give some portion of their time to missionary labor.

The following resolutions were also adopted, after which the

Conference adjourned till four o'clock, to be present at the dedication of the church, to take place at two:—

Resolved, 1st, That this Conference recognizes the American Unitarian Association as the central organization of Unitarians in the United States.

Resolved, 2d, That this Conference pledges itself, and the churches here represented do individually pledge themselves, to sustain and co-operate with the regularly appointed officers of the American Unitarian Association in all proper ways, and especially by a collection to be taken up in all the churches.

Resolved, That this Conference expresses its interest in, and its determination to sustain, the American Freedmen's Union Commission, in their useful work of education among the colored population of the United States.

The Conference, on resuming business, proceeded to consider the importance of a more general circulation of the literature of the denomination; and a paper on this subject, prepared by Rev. J. F. W. Ware, was read by the Secretary. This was followed by an address from Mr. James P. Walker, Secretary of the Sunday-school Society; after which it was voted that the Conference take into consideration the propriety of forming a Sunday-school Society, auxiliary to the Society at Boston, and a Committee was appointed to report, at the next meeting, a form of organization and a plan of operation.

The Conference then adjourned, to meet in Germantown, Penn., at the call of the directors.

THE NEW CHURCH erected by the society in Vineland, N.J., was dedicated on Thursday afternoon, Feb. 20, during the meeting at that place of the Middle and Southern States Conference. The order of services was as follows: Introductory sentences and invocation by Mr. James P. Walker, of Boston; Scripture lesson by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; original hymn, written by Mr. William H. Earle, of Vineland; sermon by Rev. Moses Ballou (Universalist), of Philadelphia; dedicatory prayer by Rev. William H. Furness, D.D., of Philadelphia; original hymn, written by Rev. Oscar Clute, the pastor; anthem; benediction.

Mr. OSCAR CLUTE was ordained as pastor of the First Congregational Society in Vineland, N.J., on the evening of

Thursday, Feb. 20. The order of services was as follows: Introductory sentences and invocation by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; anthem; Scripture lesson by Rev. Moses Ballou, of Philadelphia; original hymn, written by E. C. Butler, of Meadville, Penn.; sermon by Rev. William H. Furness, D.D., of Philadelphia; ordaining prayer by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; original hymn, written by C. C. Edwins, of Washington, D.C.; charge by Rev. Alfred P. Putnam; right hand of fellowship by Rev. Fielder Israel, of Wilmington, Del.; address to the people by Rev. Charles Lowe, of Boston; anthem; benediction by the pastor.

The South-Middlesex Conference held a meeting in Rev. Dr. Briggs's church, Cambridgeport, Mass., on Tuesday, March 3.

After half an hour devoted to conference and prayer, under the direction of Rev. Richard Metcalf, of Winchester, the regular session commenced, and a discussion took place on the following subject, assigned for consideration: "What religious charities are incumbent on the societies belonging to this Conference, and how shall they be best directed?" Rev. John F. W. Ware, of Baltimore, Md., first addressed the meeting, and presented the needs of the colored schools in Maryland, and urged their claims for help upon this Conference and the churches connected with it. At the close of the discussion, a collection was taken up, and placed at the disposal of Mr. Ware for this object.

In the afternoon, the discussion was continued, the special topic being the claims of the American Unitarian Association. Remarks were made by Rev. Edward J. Young, Rev. Richard Metcalf, Rev. J. F. W. Ware, Rev. Charles Lowe, T. S. Harlow, Esq., and others, strongly commending this interest, and giving assurance of an earnest appeal to the churches of the Conference.

Officers were then chosen for the ensuing year as follows, — the President, Vice-President, and Secretary declining to serve longer, — President, Hon. Charles Hudson, of Lexington; Vice-President, Rev. George W. Briggs, D.D., of Cambridge-

port; Secretary, Rev. Henry H. Barber, of Somerville; Treasurer, T. S. Harlow, of Medford. Directors: Rev. Grindall Reynolds, of Concord; Rev. Edmund H. Sears, of Weston; C. J. Bishop, of Winchester; W. D. Coolidge, of Newtonville; and Lorenzo Burge, of Waltham.

The following resolution, offered by Rev. Artemas B. Muzzey, of Cambridge, was adopted: —

Resolved, That we regard with favor every effort made in accordance with our established principles to extend the influence of a liberal faith among other denominations of Christians; that we welcome any advances of others to a broader fellowship in Christ; and that we will give our sympathy, and where it is needed our pecuniary aid, to bodies or individuals of other churches disposed to unite with us in the diffusion of a pure and practical religion.

THE NEW CHURCH erected by the society in Wilmington, Del., was dedicated on Thursday, March 5. The order of services was as follows: Invocation by Rev. Courtland Y. De Normandie, of Fair Haven, Mass.; reading from the Scriptures by Rev. Oscar Clute, of Vineland, N.J.; prayer by Rev. Alonzo Hill, D.D., of Worcester, Mass.; sermon and dedicatory prayer by Rev. William H. Furness, D.D., of Philadelphia; address to the people by Rev. Samuel Osgood, D.D., of New York; prayer by Rev. Rufus P. Stebbins, D.D., of Cambridge, Mass.; benediction.

THE CHAMPLAIN LIBERAL-CHRISTIAN CONFERENCE held a meeting at Bethel, Vt., in the Universalist Church, on Thursday and Friday, March 5th and 6th. In the absence of the President, the chair was occupied by Rev. John Cordner, of Montreal, Canada, one of the Vice-Presidents. Essays were read by Rev. Charles A. Allen and Rev. Eli Ballou, D.D. (Universalist), of Montpelier, Vt.; and addresses made by Hon. H. Carpenter, of Northfield, Vt., and Rev. J. T. Powers (Universalist), of Woodstock, Vt., which were followed by discussions. Thursday evening a sermon was preached by Rev. Charles A. Skinner (Universalist), of Hartford, Conn.

THE NEW CHURCH, erected by the Christian Unity, on Harrison Avenue, Boston, was dedicated on Tuesday evening, March 10, under the name of the Church of the Good Samari-

tan. Rev. William P. Tilden offered the dedicatory prayer, and the following gentlemen took part in the exercises, several of them making brief addresses: Rev. Charles F. Barnard, Rev. Edward E. Hale, Rev. James Freeman Clarke, D.D., Rev. John Williams (pastor of the society), and Messrs. Charles A. Cummings, Charles J. Bishop, Frederic H. Nazro, and David Owens.

The Suffolk Conference held a meeting at the Music Hall, Boston, on Sunday evening, March 22, to consider the question of "Unitarian literature, and the work of the American Unitarian Association, in connection with it;" it being the fifth of the series of meetings for presenting the various branches of the work of that Association. Henry P. Kidder, Esq., Vice-President of the Conference, presided; and addresses were made by Rev. James Freeman Clarke, D.D., of Boston; Rev. Frederic H. Hedge, D.D., of Brookline; Rev. Charles Lowe, Secretary of the Association; Rev. Thomas J. Mumford, of Dorchester; and Rev. John F. W. Ware, of Baltimore, Md.

Rev. Thomas Hirst Smith has resigned the charge of the society in Charleston, S.C.

Rev. William Newell, D.D., has resigned the charge of the First Parish, Cambridge, Mass.

Rev. Edward I. Galvin has accepted a call from the society in South Danvers, Mass.

Rev. E. Baxter Fairchild has accepted a call from the society in Stoneham, Mass.

Rev. Silas Farrington, of Janesville, Wis., has accepted a call from the society in Germantown, Penn.

Rev. Crawford Nightingale has accepted a call from the Society in Groton Junction, Mass.

Rev. Henry C. Badger will preach for the society in New Orleans, La., during April and May.

Rev. Charles W. Buck has resigned the charge of the society in Fall River, Mass.

Rev. WILLIAM SILSBEE has accepted a call from the society in Trenton, N.Y.

A NEW LIBERAL SOCIETY has been organized at St. Joseph, Mo., with the name of Unity Church.

THE BOSTON THEATRE MEETINGS, under the auspices of the Suffolk Conference, have been continued every Sunday evening; sermons having been delivered as follows: Feb. 23, Rev. J. A. M. Chapman (Methodist), of Boston, on "Christ in Prophecy, in History, and in Experience;" March 1, Rev. J. G. Bartholomew (Universalist), of Brooklyn, N.Y., on "Samson's Riddle;" March 8, Rev. E. H. Chapin, D.D. (Universalist), of New York, on "The Christian Life;" March 15, Rev. John F. W. Ware, of Baltimore, Md., on "The Tares and the Wheat;" March 22, Rev. William P. Tilden, of Boston, on "Tent-Pitching."

ACKNOWLEDGMENTS.

1868.			
Feb.	20.	From Mrs. C. Larkin, Mrs. N. Shattuck, Mrs. M. Shattuck, Mrs. L. Tarbell, and Mrs. S. Tarbell, Pepperell, as annual memberships .	$5.00
	21.	„ Atherton Blight, Philadelphia, to make himself a life-member	30.00
	21.	„ Rev. C. Y. De Normandie, E. T. Taber, and D. H. Barnes, as annual memberships . .	3.00
	24.	„ Rev. Fielder Israel, as annual membership .	1.00
	25.	„ Rev. Dr. Eliot's Society, St. Louis, Mo. . .	100.00
	25.	„ A Young Man in Salem	5.00
	25.	„ Mrs. Callender, Dorchester, for distribution of literature	4.00
	26.	„ Charles DuBois, as annual membership . .	1.00
March	4.	„ A Friend, for publishing purposes	100.00
	4.	„ Dr. I. S. French, as annual membership . .	1.00
	6.	„ Rev. E. C. L. Browne, as annual membership	1.00
	12.	„ Subscribers to Monthly Journal in New Bedford	47.00
	14.	„ Society at Holmes' Hole	50.00
	16.	„ Society in Trenton, N.Y.	10.00
	17.	„ Azor Harris, as annual membership . . .	1.00
	20.	„ William Rice and Miss E. M. Symonds, as annual membership	2.00

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Street, Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters for him, on business connected with the Association, should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, *BOSTON.*"

THE

MONTHLY JOURNAL.

VOL. IX.] BOSTON, MAY, 1868. [No. 4.

EXTRACTS FROM LETTERS IN REGARD TO PUBLICATIONS OF THE ASSOCIATION.

In the correspondence, which is printed in each number of this journal, there are frequent allusions to the benefit which is received from the books and tracts which are issued by our Association; but, perhaps, a more distinct impression of this benefit will be conveyed, if we place together a few specimens of the letters which come to us from day to day. Even these, however, will very imperfectly represent the opportunity which is offered to us in this branch of our work. For what impresses us most, is not the earnestness and interest of the individual letters and appeals, but the great number of these appeals, and the great variety of the sources from which they come. In the selection of the extracts which follow, we have aimed chiefly to indicate this variety: —

LETTER FROM A PHYSICIAN IN PENNSYLVANIA.

I chanced to see in an annual, yesterday, an offer to send, gratuitously, an advertised list of tracts bearing upon views held by Unitarians in our country. The titles of all these series of tracts interested me; and I have long wished to read more of the writings of such men as Channing, Clarke, May, &c.

I was educated, in the Orthodox Congregational Church, a strict Trinitarian; but, I must say, I have been much attracted by the "here a little and there a little" which has come under my eye, and which has been quite sufficient to make me look to the Unitarian denomination as containing, at least, some of the choicest culture and talent of the country. I find a continual leaning of the mind to what I suppose to be the views of your denomination, without having read very much of the arguments and reasonings which support them. I shall be very glad to become better acquainted with names I have already learned to love.

Whatever you shall think fit to send me will assuredly be well studied, and handed to a few thoughtful friends, who are much inclined to travel the same way with myself.

LETTER FROM WEST VIRGINIA.

GENTLEMEN, — I notice in a copy of the "New-York Evening Post," which a friend has placed in my hands, your advertisement, in which you say, "Tracts, illustrating the Unitarian faith, freely given to all who apply." Please send me as many as the inclosed stamps will cover the postage of, and I will try and place them in the hands of those who will be benefited by them, and thus advance the cause of liberal Christianity in this dark corner of the earth. I do not know of a single Unitarian society in West Virginia. There are a few prominent public men in our new State, whose sympathies are with liberal Christianity, although belonging to no sect, and who exert their influence in a quiet way to promote liberal sentiments.

LETTER FROM AN EPISCOPAL CLERGYMAN AT THE WEST.

Please accept my warmest thanks for the books which you were so kind as to send me. I will make a good use of them, as I have of other copies of the same authors which I have in my library. My people are largely liberal. I would not begin my work here until my position was defined, and explained in public. Our parish is the strongest in the town, and works nobly in all departments of benevolence and active Christianity.

The old theologies had turned many into ways of unbelief. Of twelve heads of families who lately joined my church, eight had been sceptics, evidently with a misunderstanding of what Christianity is. They went nowhere to church. In their stores and homes they willingly gave me a hearing, and we talked of the liberty wherewith Christ makes free.

That questions wherein they were interested might come before them more vividly, and be treated with the requisite ability, I lent to them such liberal books as set forth the problem of life, and gave a Christian interpretation of Christian doctrine. The results have been gratifying. The clergy are disposed to read on these same questions. It is a little singular that most of the pastors have given them no previous examination. My Presbyterian and Methodist clerical neighbors are sufficiently interested to borrow most of my "heretical" books, and, I am convinced, with very good results.

I am satisfied that the people need but to be taught aright to go aright. But there is a great deal of digging to be done, through sod and leaves, to reach the vine.

LETTER FROM A METHODIST MINISTER IN CONNECTICUT.

Please send catalogue, with a set of "Tracts illustrating the Unitarian faith," &c.

I am thoroughly reviewing my doctrinal grounds. Send me any thing that will not cost greatly, and I will cheerfully remit any necessary costs for the same.

LETTER FROM A YOUNG MAN AT THE WEST.

Two years ago, I heard of your school at Meadville, and then I immediately set my efforts to go there. I was poor, as I yet am; but I thought I could raise money enough to carry me through a short course, and I set to making efforts thereto. My little crops, for the two last years, did not yield as I thought they would. And so I still am not quite able to subsist myself at Meadville for a course through your Divinity School. Last fall, I took the keeping of a toll-gate, at three hundred and sixty-five dollars per year. This service allows me time for reading and study; and, as I have no family, my

little salary will allow me some means to pay for books, above what it will take to keep me. Now, I want to buy a little set of books that will give me a full knowledge of Unitarian truth.

The little catalogue you sent me enumerates fifty-nine different works. If I have not mistaken, that whole list, as therein given, amounts to sixty dollars; and you propose a discount therefrom to all clergymen and booksellers of twenty-five per cent. Will you allow me the same? I am a student, looking forward to the ministry.

Gentlemen, I wish you would give me your advice in making my selection of books; for I wish to pursue a course of reading and study here that would leave me needing as little as possible of the discipline and training at the school. For the more I can do here the better for me, seeing that I can subsist here while I will partially accomplish my preparation.

LETTER FROM A PHYSICIAN IN CONNECTICUT.

Your tracts came duly to hand, and pleased me exceedingly. I had never seen a Unitarian tract or book, or heard any doctrinal sermons, but have had ideas of my own. I was once a member of the Congregational Church. I find all my views contained exactly in "What Unitarians Believe," and am much consoled that I have Christian friends, though very distant. I am naturally very devotional in my own way, which is not Orthodox. I am not within twenty or thirty miles of a Unitarian church, and must read my sermons, or do my own preaching.

I saw your advertisement in the "Independent," and was moved to write for light.

LETTER FROM A TOWN IN MASSACHUSETTS WHERE THERE IS NO UNITARIAN SOCIETY.

Having seen some of your tracts on Unitarianism, — although by education Orthodox, — I liked them much; and, as I see that you offer them free to all, I would like to get some for the benefit of my neighbors, as I think the truths they contain are plain, simple, common-sense truths, and, if they could be scat-

tered broadcast in this intensely Orthodox community, might be the means of at least some good.

FROM A PRESBYTERIAN MINISTER IN PENNSYLVANIA.

Your catalogue of books is received, and I have selected a few works from the same, which I wish you to send me by return mail.

Your liberal offer of twenty-five per cent discount to clergymen, &c., is, I may say, some inducement to send for a few works, which, I trust, will give me an insight into what is yet somewhat a mystery to me. I do not feel any prejudice against the Unitarian denomination, for reasons that I am not familiar with its doctrine.

FROM A TOWN IN INDIANA.

The tracts you sent were duly received. The thoughts and sentiments expressed therein have awakened a slumbering courage, and I do not now feel all alone.

I feel that there are some who are with me in the Spirit, and they have breathed sympathy and affection into my soul. The fetters were long fastened upon my thirsting spirit; but I have broken them, and I now rejoice in the freedom which God designed for all his intelligent creatures.

I feel that a helping hand has been extended to me, and how gladly I receive it! For, I must say, I greatly need assistance. I am surrounded by powerful organizations, which only tolerates, what appears to me, a degrading theology. I am hemmed in, and what can I do in this social prison? Yet I have a small circle of friends; and, on Christmas day, I had the pleasure of distributing some of your tracts among them; we all thank you for the blessed words of sympathy, and they have inspired our souls with more courage. We have seventeen churches here, and others will be built next year; but we have no organized society of those who cherish a liberal faith. Still there are enough to build up a flourishing church, if there was only a leader to set the thing in motion right. I desire to do much, — will do what I can.

FROM A PHYSICIAN IN OHIO.

Your kind favor, with the tracts and catalogue which you were so kind as to send, came duly to hand. I scarcely know how to return to you and your Association proper thanks for them. I have read and re-read them, and each time with renewed delight. Some of the conclusions I had reached before, in reading and reflecting. Some of them were new, and burst as with a flood of light upon me. Some of them conflicted with my prepossessions, and required much thought ere I could agree; and some are yet under consideration. I dislike extremely to be burdensome to you, and yet my desire for more light is so great, that I am led to ask you if you will be so kind as to send me more.

In the mean time, I find an anxious desire, on the part of some neighbors and acquaintances, to look into these things, and in some instances quite unexpected. Am I at liberty to supply them?

FROM A TOWN IN THE WEST.

Dear Sir, — The package of tracts which I wrote for, and your kind accompanying letter of Nov. 2, were duly received. The tracts I have distributed; being careful to place them in the hands of those who I thought would, to some extent, appreciate them, and be profited by their perusal.

It is a pleasure to distribute such tracts, so ably and candidly written, and containing such pure and elevating sentiments, — sentiments that must ultimately commend themselves to thinking minds. The contrast is truly striking between them, and that with which the American Tract Society is flooding the country.

Already the little messengers I have sent out have commenced to produce their first fruits in "the agitation of thought," which "is the beginning of wisdom." I judge so from the fact that the Methodist preacher on this circuit, at his last appointment in this neighborhood, took occasion to pitch into Unitarianism and Unitarians "right smart," to use a

Western phrase. Well, "a live dog is better than a dead lion.".

Wishing to follow up the agitation already commenced, I would solicit another package of your excellent tracts. Please send a few more of J. F. Clarke's tract on the "Inspiration of the Scriptures;" the remainder select according to your judgment.

We said, in the introduction to these extracts, that in themselves they fail to give a full idea of the opportunity which is offered to us in this direction of effort, because they do not necessarily prove the frequency or number of such appeals. For this reason, we close by quoting together the letters which came *in a single mail*, two days ago.

LETTER FROM A PRESBYTERIAN MINISTER IN A WESTERN CITY.

I have seen in the monthly organ of the American Unitarian Association, a notice of some books which I desire to procure.

I am quite interested and gratified in reading Dr. Clarke's "Orthodoxy." Now and then he says that which we cannot allow; but, in the main, the fairness of the book surprises me. There are quite a number of the books on your list, besides what I now order, which I have promised myself at an early day.

FROM ILLINOIS.

DEAR SIR, — The books and tracts you were so kind as to send me, two years ago, have wrought well. We now have a *liberal* church, though not a Unitarian church, well sustained and prosperous. At least half its wealthiest supporters are out-and-out Unitarians, — many of them such from reading my books, — and it is intended, as soon as the signs of the times will admit, to call an able and earnest Unitarian minister, and to organize a society.

FROM A TOWN IN CENTRAL NEW YORK.

DEAR SIR, — Will you please have the kindness to send to my address your very excellent "Monthly Journal." I am poor, and have not the means at hand to pay you now. If you have pamphlets or papers of our faith, I should be pleased to circulate them: I will take pains to give them to the proper ones.

FROM MINNESOTA.

DEAR SIR, — I have been reading the "Monthly Journals," as they come to me, and am very much interested in the missionary work in the West. Here I am located in a city of from ten to twelve thousand people, most of them from New England, and also Liberal Christians, — or a great many of them. We have here all denominations, except Unitarians; and I have many times been asked this question: "What do Unitarians believe?" and, thinking I can do something to increase and strengthen our faith in this place, would like to have you send me some books, to be placed in the free reading-room, and also tracts for distribution. There are a great many tracts distributed here by other societies, but none from our Liberal churches. I think there is no richer field in the West than there is here now at this present time.

If you can send me some books, would like those that will explain Unitarianism; and I will do my best to distribute the tracts and books where they will do the most good. I feel as though I had a work to do, and must be up and doing.

We trust that the foregoing extracts from letters may at least help to illustrate the importance of this branch of our work. Its results, from the very nature of the case, cannot usually be seen; and yet, even when we consider such results as we can directly trace to it, there is enough to stimulate us all to help it on. Let all who are interested in such missionary work send to us for tracts for gratuitous distribution, and let our churches not fail to give to the Association the means to answer all such demands.

PERSON IN RELIGION.

AN ADDRESS DELIVERED BEFORE THE MINISTERIAL UNION, MARCH 9, 1868, BY C. A. BARTOL.

[We are glad to insert the following Address, — not because we agree with all its statements, but because we have reason to think that the position of the writer has been misunderstood, and because the spirit of the address seems to us calculated to promote the end for which, in the introduction, it claims to have been prepared. The author has kindly given it to us for publication, in compliance with the request of the Ministerial Union.]

BRETHREN, — Disabled by illness, and doubtful if I ought not to disclaim all title to your attention, yet grateful for the goodness which asks me to address you, and pleased to take your invitation for evidence you think the voice that speaks not partisan or in any quarter committed, but so free as to have at least the worth of sincerity in its words, I come at your bidding. If, indeed, in the party strife that spares not even our little body, I could at any point serve the humble office of that homely article, by railway folks called a "coupling," whose slight figure makes one train of the separate cars, I should be content, like that poor bit of iron, to be forgotten, underneath, away from show, and out of the happy, forwarded passengers' sight, only careful that no accident should arise by my own breaking. Prevented by pain from new preparation, let me prove my position by offering you some thoughts lately given before a different audience, in the rooms of the Parker Fraternity.

I am to speak of *person in religion:* for not earth and sea and sky, but persons, make the world for us, — the climate we live in, cold or hot; and a danger of Radical as of all speculation on truth as proposition, is to overlook the importance of truth in person. The living is the only truth. Like the cable or wire with its lightning-pen writing on the opposite of the globe as a leaf, *person* turns truth into power, and puts it in gear. For truth is like a will: it requires not only articles and items, but an executor.

To take at once the crowning case, I suppose Jesus spoke

simply when he said, "I am the truth." The English essayist, speaking of those whom one would wish to have seen, such as Milton and Shakspeare, and what marks of respect we should show them, says, should Jesus Christ come into the room, we should stoop to kiss the hem of his garment. Hence the unprecedented number of attempts still to take his measure, by Strauss, Rénan, Furness, and others, — "Ecce Homo," "Ecce Deus," "Deus Homo," — and more proposals announced. Where is the secret but in the pre-eminent vitality of his spirit? Miracles, says Alexander Dumas, are the *coups d'état* of God. Christ's genuine wonders are the personal force and natural flow of his soul. Critics have for ages been impatient of his continuance, —

> "Upon what meat doth this our Cæsar feed,
> That he is grown so great?"

They have been saying for eighteen hundred years, He draws too much attention: he stays too long, —

> "Superfluous lags a veteran on the stage."

But he seems young as ever. Somehow we cannot get rid of him. Voltaire got so tired of his name, he said, "Let me never hear it again:" yet Voltaire could not help mentioning it over and over again, as often as any bishop of the French Church. My friend, who twenty years ago thought his figure an optical illusion, last year declares it vain to deny that we lean on him yet. Another alike sincere and noble friend, well disgusted at the conventional and superstitious repetition of "Lord, Lord," which disgusted Jesus himself just as much, would have him *removed* from the scene, to let living men of to-day perform their seasonable parts. But who shall carry him out? Thrust Nature out with a pitchfork, she comes back; and he is a piece of nature, — no antique, as we say of statues and bronzes dug up from Roman soil, but as modern as women's rights, as prison hospitals, as American democracy, the civil war, or the Anti-slavery Society. Therefore he re-appears, cannot be killed off by Jew or Roman or American hangman or headsman. "Turn him out! throw him over!" was the cry about a reformer whose presence was unwelcome at the Hunker meeting at Faneuil Hall. "Well, here I am all ready: try it!" was his quiet reply.

But the operators on his burly frame and more stalwart soul did not happen to be forthcoming. Held by a Divine gravitation, he stayed in the gallery, and unmolested had his say. So Christ keeps his footing, and has still his say.

How strange and absurd to some it seems! They declare there is no such man: he is a myth, a dress figure; or, as one affirmed of Daniel Webster, having visited him twice and found him in contrary moods, there are two of them: *Jesus* is one, and *Christ* is another. But both terms keep slipping from their discriminating mouths and running from their sharp-nibbed quills. All is explained in the fact, that he is no fiction, but a mighty person. Delusion pure as it is to make him an idol of finality, co-extensive with the Infinite, and identify the Individual with the Eternal, as if God and nature were spent, yet his transcendent personification of truth on the stage of time is his indefeasible title. It embalms him alive, longer than kings' corses were ever kept dead, for an expression of Divinity and an ideal of Humanity. As the French have a word, *viability*, meaning the length of life for which any man's physical constitution is fitted, so the date of a man's reputation, of Christ's as a man, is no accident, but a law. We cannot shorten or shoulder it aside by wilful rejection, passing resolutions at a meeting, or writing an article in a magazine. Errors about him we may discard and remove. They will drop of themselves, like decaying fruit from the tree, before the blaze of science. The transports of piety, from a growing sense of God in the human soul, will show him no Infinite Spirit, but saint and prophet, though history adopt him for the chief. Meanwhile, why be afraid, as some seem to be, of the words Jesus and Christ? Like all other words, which men use or abuse, only pronounce them with their due significance! How diverse their import from different lips! Our ignorance or affectation takes them in vain as much as the street-passion that puts them into an oath. Utter them intelligently, in the right connection and proportion, and no prejudice will be perpetuated or lie told. What is profanity but to use *any* words, — God, Christ, Heaven, Devil, Holy Ghost, without meaning? A poor woman lately complained to a Sunday-school teacher that her boy had been using a "bad word, very bad,"

and she wanted him looked after. "But," said the teacher, "what *was* the word?" — "Well," replied the sad mother, on the edge of weeping, "I don't just like to tell you, but it was *hydrophobia!*" Well, she was correct: it was bad to her because she did not understand it. When the newsboy called our paper the "Christian *Resister*" in his cry; or the woman, with illiterate innocence, said, "Theodore Parker is as good as Christ, or at least as Anti-Christ," — the examples were hardly too gross of our often senseless use of words. Speak every word understandingly, but do not undertake to abolish any. Max Müller says it passes the power of a king to make a word. It passes the power of a hundred kings to unmake one. Sooner try to uproot California cedars or the Alpine spurs! Louis Napoleon and Bismarck can adjust the balance of power in Europe, and change geography for our children, but not touch a French or German word; and some of those famous French words, that belong to people as to prince, spite of censorship of the press, will be winds and whirlwinds to tip over the imperial throne yet. "Every word is a poem" as it springs out of the air to people's tongues, and will die only when the poetry dies out of it. Who made the word *Copperhead*, that has done more service than fifty parks of artillery for the last five or six years? Nobody. It made itself! God made it. The *thing* waited for it to leap to. It darted out of nature from that "evil streak among the grass and flowers," as Dante calls the serpent, to human lips; and we know not on whose it first lisped itself, though I would gladly think it was on those of the little child in the Western cabin, who said to a disloyal visitor, coming unwelcome to vent his treason to the family, "*Do* away, Toppyhead: we don't want to see you here any more!" Words cannot be burned up or cleared out like underbrush. Especially the word that names a great and saintly soul, Pythagoras, Moses, Socrates, Christ, is not quickly or wilfully obsolete. O reformer of error! O abolitionist of fame! you must wait till out of the magic syllables all the virtue is gone.

> "Set not thy foot on graves;
> Care not to strip the dead
> Of trophies buried:
> Go, get them where he earned them when alive!"

But, with the poet's pardon, he whose image lives in men's minds is not dead. We may violate his tomb, and grudge, but not destroy, his name. Give it rational estimate. If Christ's personality is made a monstrosity, rule it out of court. As a type of honor, accept it, — long as the Hebrew flavor of that Hebrew flower shall last to perfume the globe's atmosphere; far as on the forehead of the sky or in the brain of the Magi the Bethlehem-star shall shine, or as the angels' song shall sound; till the world travel out of sight of the yet conspicuous cross on Calvary, and is no longer within hailing distance of the Sermon on the Mount. Said the heathen woman to whom the story of the crucifixion was told, "Well, it was so far off and long ago, let us hope it was not true." But what is far off or long ago to the soul? Spiritual reality is no subject of space and time. Christ's personality was a crucial experiment, an assay of the most fine gold of character, whose disowning by us were the vilest, dishonest repudiation, worse than bankrupt insolvency in Confederate scrip or Mississippi bonds. It does not fluctuate with the stocks in mercurial State Street or Wall Street. It does not sink like the paper-currency I carried in my belt, fourteen years since, from one country or province of Austria or Prussia to another.

Yet why make it an exception or anomaly? How does it differ in kind from other human worth? Three kinds: God, man, and Christ? No! I cannot, with all my admiration, take it out of the broad roll of honor, and rule of the Divine mercy. If any make it a portent without precedent, I take leave to restore it to the natural order. "Brave men before Agamemnon," writes Virgil. Good men before Jesus or Abraham, Isaac or Enoch or Job! The world is very old, and has never lacked beauty. Grace and goodness were not Christ's inventions, but exemplifications. That lamp has burnt a good while; there must have been much oil in it; I would not blow it out with a puff of breath if I could. When the challenge of the New-York Preamble put matter of dogma into the language of his lordship, standing as a supreme or solitary article it looked, and to me looks ever more, bleak and bald and bare. But by lawful promotion he has won superior rank. We do not count over his

name indifferently in the list of men who died yesterday or just entered the door; as we do not reckon Plato, Zeno, Homer, with the last metaphysician, stoic, vegetarian prophet, or untried bard that gets a corner in the newspaper for his callow verse. We call some monarch or ambassador a *personage;* we style him more greatly a *person.* The pin-feathers, the little limping barnyard brood cannot fly with at all, match not the mighty pens the eagle mounts on in the eye of the sun.

On such examples of never-past but imperishable worth, not on abstractions, we live. They make our moral capital; and we might as well try to subsist on our separate creations of property, — throwing away the accumulations of our progenitors, that have so transformed the planet, antediluvians would not recognize it, — as depend for mental nurture on private opinions. We cannot rid ourselves of the riches of our race. What fool — for he can be no philosopher — proposes to begin *de novo,* despising traditions, when we are all of us traditions ourselves? My friend, spiritual aboriginal as you think yourself, you live in the Christian era; and your exact period in it, will you or will you not, must be inscribed on your grave-stone, and in your biography if you get one. We cannot unsphere ourselves, more than the aeronaut, whom the earth, good, careful mother, lets run up a little way, holding him all the time, and drawing him back with her apron-strings, — that, having borne him of her womb, she may hush him to sleep in the bed that will be so pleasant at last. The mistake is to superhumanize Christ's sole personality; when all virtue is of one sort, smacks of the common soil, is *autochthon* and celestial too.

The *canon* is not closed: every hero or martyr writes a new page in the Bible, whose genealogical interleaving may well bear his name; and privates in the army are as dear to Heaven as commanders-in-chief. He is a *person,* who incarnates, however lowly, the Higher Law. Abraham Lincoln, victim Slavery adorned the altar of Liberty with, shedding all mortal weakness with the bullet that took his blood, is already such an historic personality, a patriotic myth, to nourish love of country in all time to come. John Brown, — was he an abstract proposition, one of Kant's categories, Euclid's theorems, Plato's ideas? He was

an idea alive, a theorem proved, — demonstrating itself, — a category in flesh and blood; as our fine orator, Wendell Phillips, wanted the Presidential Proclamation not on paper, but on horseback, in boots and spurs. He was a person, — surpassing personality of our epoch. He was hung, they say. No, not he, only his phantom; as the Docetæ maintained, not Jesus, only his illusory appearance, was crucified. John Brown was executed no more than the pale, grand figure of him the sculptor made. Less of the Christian type than a Judas Maccabæus come again, — was his person suspended on the gallows till, in the old law-phrase, he was "*dead, dead, dead*"? Then why is he "marching on"? How comes he here, the most respectable person in our assembly? His execution, as we call it, doubled the host of the Republic. His hand, cold and dead, dealt a blow at the rebellion for bondage, to which his perhaps mistaken pikes at Harper's Ferry were bits of straw. Was he defunct, extinct, a nonentity, put out of the way? No; very much in the way of slavery, and in the right way. He would not stay slain, but ascended! —

> "The times have been,
> That, when the brains were out, the man would die;
> And there an end. But now they rise again,
> With twenty mortal murders on their crowns,
> And push us from our stools."

Did Shakspeare write that for the South? Spite of presidents, above congresses, we had one case of what the old preachers called "personal religion."

So our wealth swells as by new gold mines in Nevada or Australia. It will not do to rely on our little earnings, and cast our living antecedents into the river Lethe, to float to oblivion's sea. They are the root that bears us. They are the nerves and arteries running into the Present from the Past. Humanity is no extempore flash, but like the ancient torch-light procession. It is *person* as well as *proposition* in religion. Thank God, not only for laws of gravitation, but for stars to gravitate; and not only for principles of morality, but the living firmament, with all its points of sparkling worth, in which, like a child with his celestial globe under the midnight arch, we spell out Washington,

Jefferson, and, shall I add, our own Andrew. Remove them? First extinguish Pleiades, Orion, the Southern Cross, the North Star! Only illustrators of the truth take that station. He that resists it is thrown, like a meteoric stone, to the ground, or, like the erratic comet, reined in. How such a person as Paul, with massive weight, rolls in peaceful splendor!

Why is Theodore Parker the power he is confessed by friend and foe? Not that he saw more than others, — he saw much less than some, — but, sometimes half-blinded in battle, he yet became what he saw. Learned in many tongues, he translated no German or Syriac so well as his own imagination of justice into his life. Nought, righteous and fair, was he content to leave in the shape of fancy or region of poetry. As Socrates brought philosophy down from heaven to earth, practice was his version of all invention. The sheriff of ideas, never was officer more bent on serving his writ. One told me of a strong man on the Cape yonder, "What he takes hold of has to come." Slavery and superstition had to come submissive to *his* arrest, as he personified his faith in his genius for energy. Not a star of illumination, so much as an engine of philanthropy; one of those cannon-balls it is so dangerous to touch when they seem to have stopped, at his unspent force the ramparts of error and wrong tremble still. He was a person in religion, if not a discoverer in the realm of thought.

Without such expression, intellect is not whole. But why, we are asked, such marvels of intelligence without integrity, — Raphael painting the saint he was not; some musical composer making no melody, but untuning every string in his heart, and, from overhearing harps of angels, rushing into the sensual sty; a matchless sculptor, himself so deformed he cannot be trusted; an architect not building his behavior half so well as he knows? Because they have no privilege in goodness of peculiar ease; but God, measuring his bushel, impartially strikes a moral level for all. Because by nought cheaper than voluntary devotion to duty can we be bought off from ruin. Because Heaven's door opens not at the knock of our wit or signal of our repute, but at the touch of our purity and humility. Because every sin has its penalty; as one wittily said even to the tardy man, "You

may have part in the second resurrection, but will be too late for the first." Because there is not, as in courts and State-houses, any lobbying or bribery or claim of aristocracy at the Judgment-seat. Said the English coxcomb, warned of the danger of his career of dissipation, "God will think twice before he damns a gentleman." I am afraid not! Once is enough for God to think. Nor will your genius deliver you more than your gentle blood. *Genius* is a cant word too, which we are sick of hearing. Heaven has it in plenty, oceans, — 'tis a perfect drug, bestowed sparingly, in the wisdom that sees how little we know how to use it, and holds the trustees to account. Dante, who knew he should be saved, not by his "Divina Commedia," but by the Divine equity to his righteous zeal and patient woe, shows us, in his infernal circles, very able men. Michael Angelo, Beethoven, Milton, expected no rescue by the feats of their brush, chisel, or pen, but through observance of love and sanctity, such as the hodman or poor Freedman, struggling from darkness into twilight of liberty, not reaching yet the dawn, can practise as well. Common folks, "poor devils," would have a right to complain of God, if to those mighty souls, beside creative faculty, he gave advantage of an exclusive ticket to the best seats in the shining mansions.

Mr. Darwin, with suggestiveness beyond other naturalists, teaches that every thing, throughout the kingdoms of matter, succeeds by a struggle for life. How man must strive, to be neither incontinent nor cold; and his ascent all nature prefigures!

> "So from the root
> Springs lighter the green stalk; from thence the leaves,
> More aery; last the bright, consummate flower."

Look at that soldier, the *cactus*, with all the weapons about it it has gone through the war with, as on the top of its ugly, spiny triangle of a stem it lays the trophies of its conquest in that soft, silky cup or cornucopia of leaves and stamens, in a poise and color with which scarce rose or lily can vie, so that we pardon its military uniform, so gay and grand! Our hard work alone ends in the play predicting celestial choirs. We must bring duty and desire to coincide; or do right, though, like a scimitar, it cut our heart

in two. "He has a good heart," we say. Ah, indeed, has he? Let it not run away with him! The southern was thought a good heart, not bad, till inflamed to run away with the Southern States. When Mr. Pettigrew, like Milton's Abdiel, —

"Among the faithless, faithful only he," —

was asked by some stranger where to find the Institution for the Insane, he answered, "You cannot go amiss: 'tis everywhere here." What signifies the name without the thing? What was *Christian* but, like *Quaker* and *Shaker*, a nickname at first? After "Liberal Christian," a phrase that grates a little on the inner ear, a friend, lately writing me a letter, scratched a note of interrogation. Because "Liberal" and "Christian" are so perverted, the sadly sincere Radical is tempted to discard them altogether; as some reject a good tune the devil's catches have been sung to.

How receive whatever may call itself Christian, when formalism has gone so far that religious papers, ecclesiastically unrebuked, in Paris advertise "infant Jesuses, made of wax, gutta percha, and paste-board," for children's toys; and the ceremonial slough is so deep in Rome, that an orthodox man told my friend, Dr. Bellows, he should greet an outbreak of infidelity or the advent of Mohammedanism as a relief! Party-will, or theological conscience, sticking in the word *Christ* at a particular place in sermon or prayer, will not avail. We must have fresh spiritual intuitions to regenerate our speech. As a musical instrument, like a piano-forte, under one touch is an oblong box of jingling strings and white and black glancing keys; under another, such as Liszt's or Perabo's, the instrument is forgotten and gone, not seen in the room save as a medium of all that is sublime or tender in the sense of things and soul of the universe, — so how alternately weighty and empty the same words in diverse mouths! Because of the *Word* he *was*, Jesus became a common term of rectitude, cement of society from disintegration; so that all said of him, "He is our man, and we are one in him." But man as he was, a person in religion, he is not to be put in place of Him, who is not *a* person, or, as distinguishable from others, *the* person in religion, but in whose person religion is.

He is not in the universe: the universe is in him, and all alive through him; and without him the orbits astronomers descant on were but a shining tomb. We are entreated not to drop Jesus. I should as soon think of dropping the sun, were my hand big enough to grasp it. But what countless suns God holds in the vital spirit and immense Person he is!

Theology has not brought the soul into direct relation with its Author. It always puts somewhat between. But it is taking a forward step. When not a parent of you but can say something, though it were but *coo-coo*, to his child, shall God have no speech with us? Orthodoxy credits not the possibility. Said an excellent brother, with a touch of irony, "The Radicals have no basis, nothing to preach, only something in here," touching his breast. "But," I replied, "the Kingdom of God, the Spirit and Truth and Son of God, all that is, is in here; and, if you give me only something *out there*, the bottom has indeed fallen, the basis is gone." But the Real One reveals himself. His self-disclosure is religion. All prophets are but his mouth-pieces. To the mind that listens he speaks, Person of persons. "I am," said a dying man and brother of ours, "therefore Thou art." Might we not say, "Thou art, therefore I am"? We must say *Thou* to God, — Thou to Thee, O our Life! — else we are atheists; for *He* is not.

As Victor Hugo wrote to the French emperor, that conscience says "*Thou* to your Majesty," so we are in immediate correspondence with God. The world is not betwixt: it is but his work, word, thought, and heart. Never was doctrine more superficial than Cousin's of God's impersonality. In what will that is wisdom, what motion of restful order, what life and peace, the universe proceeds! As a noun in grammar names some substance, so does the personal pronoun too. God's *I am* is the eternal substance. Language fails us to describe his *on*goings and *in*goings. As when we have listened to great discourse, heard exquisite music, witnessed a noble deed, or observed superior manners, we are tongue-tied, and can only, like a little girl, say "Beautiful!" and whatever we could express our feeling about were a poor affair; so over his whispers to us our silence broods, or stammers into a broken syllable. We must come to

him, and start from him, in whom every particle of the creation lives.

Thought in him must be free. With policy, meant for charity, religious organs may try to accommodate the spiritual and dogmatic views. But, like two specimens of the animal kingdom a naturalist attempted to bring home in the same box, one will eat the other up. Conservatism prevails in organized philanthropy. Radicalism, like Pharaoh's lean kine, devours intellectually the accredited opinions that correspond to the fat and well-favored. Sincerity and simple love are the only wisdom. No hand, that strokes and turns to a fist to smite, can keep the peace. A theological leader — the Lord deliver us from that character! — is like the keeper of a menagerie undertaking to hold in the same cage creatures, each continually asking the other, in the vernacular of natural language, with fierce mother-wit, how he likes the looks of his teeth and claws. No system or *Body* of Divinity is possible. Not Plato nor Hegel could exhaust the world in a scheme. We must go by glances, as the sailor does, not comprehending the stellar glory in all its reach. The love of God and love of man, like the pointers to the Pole-star, will always be in line with duty; and duty is personality for ever. The true philosophy is not of *things*, matter or *matters*, but of persons. For new and loftier ones we wait; and nature by her poet says she waits, —

> "I travail in pain for him,
> My creatures travail and wait;
> His couriers come by squadrons,
> He comes not to the gate."

Yet he has not failed us quite. Only because of the infinite possibilities, — because no performance even of God can satisfy, because his art is endless creation, and his spirit never spent, — our aspiring is without bound; and that aspiring, is it not also peace?

Our temper is the main point. If we be advanced in our ideas, our intelligence will be charitable to others' ignorance. It is a story of Oriental dervishes, that a savage in the desert, having heard of God, said, "Where art thou? O God! Come to me,

that I may comb thy head and wash thy face and feed thee!" Then Moses rebuked him. "You, infidel and idolater, know nothing of God!" But God rebuked the prophet. "Thou hast scared my child away from me. I sent thee to draw, not to divide. Such expressions cannot stain me; their sincerity purifies them. Words are nothing, only the heart."

Learning this lesson, quarrel, if not difference shall cease; and the old Millennial prophecy come true, according to the incomparable melody of its meaning in the lines of William Blake: —

"And there the lion's ruddy eyes
Shall flow with tears of gold;
And pitying the tender cries,
And walking round the fold,
Saying, 'Wrath by his meekness,
And by his health sickness,
Is driven away
From our immortal day:
And now beside thee, bleating lamb,
I can lie down and sleep;
Or think on Him who bore thy name,
Graze after thee, and weep.'"

Does not every word of such love and truth deserve to have, not a mouthful of air, but the whole atmosphere of space, coined into it?

EXTRACTS FROM TWENTY-FIFTH AND TWENTY-SIXTH REPORTS OF REV. C. H. BRIGHAM.

ANN ARBOR, MICH., March 2, 1868.

To the Executive Committee of the American Unitarian Association.

GENTLEMEN, — I herewith present my Twenty-fifth Report of missionary service. The four Sundays since the date of the last report have all been stormy, which fact has somewhat diminished the usual audiences. I have preached in Ann Arbor on all of these Sundays. On the fourth Sunday of February, there was a celebration of the Lord's Supper. In spite of the storm, a hundred and thirty persons were present, and I should

judge that about half of them were communicants. On the third Sunday of February, I closed the series of Essays on the Future Life, which has been given during the winter to the Students' Bible-class.

I regret to say that the hope of harmonious action between the Unitarians and Universalists of Michigan is destroyed by the resolutions passed at a recent convention of the Universalist body, in which they decline to take the name of "Liberal Christians," and class the Unitarians with "Partialists." The narrow counsels prevail in this State among the Universalists. A majority of them wish to keep aloof from us.

ANN ARBOR, April 6, 1868.

GENTLEMEN, — I herewith present my Twenty-sixth Report of service as your missionary. Five Sundays have passed since the date of the last report. On the first three of these, I preached in Ann Arbor morning and evening; besides delivering a familiar lecture in the hour before the morning service, on Palestine, to the students, and attending the Sunday school in the hour following the morning service. The attendance of students at the lectures on Palestine was large, — not less than a hundred and twenty on each of the Sundays. The attendance at the evening service in the church was also large, filling every part of the church, and compelling many to go away without gaining admission. On the third Sunday in March, as the sexton informed me, the number so hindered from finding place was at least three hundred.

At the close of the Medical and Law Terms of the University, in the last week of March, I was presented by a committee of the students with a series of resolutions, expressing their interest in the instructions of the winter; and I am able to say with confidence, that, for influence upon the students of the University, this winter has been much the most successful and satisfactory for the cause of the liberal faith, of the three that I have spent in Ann Arbor. My intercourse with the students has been more intimate and constant, and with a larger number than in the previous winters. It has been a winter, to me, of hard, steady, and wearing brain-work, but very gratifying in its results.

The social gatherings of the Unitarian society, which are now held weekly, have not only helped to unite the society, but to bring the students into pleasant social relations with the people of the city, and so to win their regard for our cause, as well as to make their life here pleasant. On the last Sunday of March, I preached at Coldwater, the county seat of Branch County, a city of over 4,000 inhabitants, on the Michigan Southern Railway, about midway between Detroit and Chicago. No Unitarian sermon had ever before been preached in that region. Some years ago, there was a society of Spiritualists, who were so strong and confident that they undertook to build a church, finished the exterior, and the basement story; but, before they completed the audience room, became too weak to go on with the work. The Spiritualist movement has about died out; but the church building — Hope Chapel, it is called — remains there, and the gentlemen who hold the mortgage upon it are anxious that it should be used for the purposes of Liberal Christianity. I preached three times — morning, afternoon, and evening — in the lower room of the church, which seats about 300 persons. Eighty persons were present in the morning, 120 in the afternoon; and in the evening every seat was occupied, and many were obliged to stand. The characteristic ideas of our faith were stated and explained, and many persons assured me that they had been Unitarians all along, without knowing it. The most prominent citizens in the city, lawyers, doctors, teachers, and others, hold liberal religious opinions, and are not at all in sympathy with the doctrines of the evangelical sects. They hope to make an arrangement by which they can get Unitarian preaching once in a month through the summer, and then ascertain whether there is strength and zeal to organize as a Unitarian society, finish their church building, and have regular services. There are difficulties in the way; but, if this movement is properly cared for, I have no doubt that a good society may grow out of it. I was welcomed with great heartiness, and treated with the utmost hospitality. The point is an important one, as Coldwater is the centre of a rapidly growing country.

Respectfully submitted by CHARLES H. BRIGHAM.

LETTER FROM REV. C. G. AMES.

SANTA CRUZ, CAL., March 2, 1868.

DEAR MR. LOWE, — My letter, written in March of last year, and printed without the date in the "Monthly Journal" for November, gave a far less promising report of the results of your Pacific missionary investment than the facts now warrant. A year ago, I dared not assure you of any permanent society on this coast outside of San Francisco. But the summer gave birth to a hopeful organization here in Santa Cruz, and the autumn brought Mr. Eliot to the pastorate at Portland, Oregon; so that three liberal societies now answer to the roll-call, each having its house of worship and its minister.

Further, Rev. Henry W. Brown, late of Augusta, Me., also arrived in November, with his family; and after *resting*, by a few Sundays of very acceptable love-labor with Mr. Stebbins and myself, he went to Sacramento, where, at latest accounts, his newly-gathered congregation had arranged to give him twelve hundred gold dollars for six months of preaching, and there was fair prospect for a self-supporting society. I am afraid he thinks my letters — which helped transport him hither — were over-sanguine, especially as a majority of our California Sundays, since he came, have been stormy, and Sacramento is quite distant from Ararat; but no amount of cold water seems to dampen the bravery of his faith: and from what I have seen and heard and felt of the man, coupled with what I know of the people of Sacramento, I am sure you may count on a fourth society for the next Year-book.

At San Jose, where I spend one Sunday in a month, there is a *mob* of liberal folks; and the only reason why I don't give all the Sundays to their service is found in the difficulty of being there and here at the same time.

The first Sunday in February was a white day for "Unity Church of Santa Cruz." With high and solemn joy the people took possession of their new house of worship, — "dedicated," as the minister said, "to the highest human uses, in the name of the Lord; not offered as our gift to him, but received, with

grateful reverence, as his good gift to us." It is forty feet by sixty-three, — a neat, simple, semi-Gothic structure, with spire and belfry in character; the outer walls brown, the roof painted in alternate sections of soft green and drab; the pews, wainscot, and picturesque rafters all made of the "redwood," which is the staple lumber of our Santa-Cruz mountains, and which, being varnished, strongly resembles mahogany. The pointed windows are of white enamelled glass, with purple arches. At the right of the pulpit, and on the same level, is the choir, supplied with one of Smith's cabinet organs, which, along with the green carpet of platform and aisles, was paid for by the zeal of the women. Whether seen by sunlight or by gas-light (for this little town boasts its gas-works), the total effect is cheerful, inviting, satisfactory; and the people come together, glad as children. The plan was furnished by Mr. Cleveland, a San-Francisco architect, sent us by Mr. Stebbins, members of whose congregation have kindly contributed some hundreds of dollars toward the total cost, which a little exceeds $7,000 (coin).

The people have demonstrated their willingness to help themselves by raising over $5,000 in gold during the past year for the purposes of the society; and I think they will face the balance of their obligations without flinching, though the debt is larger than was expected.

I am glad to add that this building enterprise has been undertaken and carried through by the people themselves, with hardly a word of encouragement or of meddling from the minister; who is a man of uncertain duration and little faith, and who "rather thought they had better get along with a hired hall, than attempt to carry a load which might break their backs."

The new church seats three hundred (*free!*), and is none too large for special occasions, such as come pretty often. Just now we are all comfortably enjoying a course of Sunday evening lectures on practical subjects; and next Sunday morning's discourse is to commemorate the fourth anniversary of the ascension of St. Starr King.

As ever, CHARLES G. AMES.

REPORT OF REV. J. L. DOUTHIT.

SHELBYVILLE, ILL., April 1, 1868.

MY DEAR MR. LOWE, — The liberal church started in Mattoon is gradually and surely increasing in numbers, and in the confidence and respect of the community. Rev. Mr. Willis, of St. Louis, has held very acceptable services some two or three times during the last three months; and he is now engaged to preach here once every month, while I am to supply the remaining Sundays in each month.

The small society in process of formation — and in fact now formed, though not thoroughly organized — in the rural district near Shelbyville, is prospering. However, its members are chiefly poor people, and not able to support preaching, even monthly. I usually preach to them one Sunday every month in the forenoon, and at Log Church in the afternoon or evening of the same day. It is my custom to give familiar lectures frequently, on favorable week-day evenings, in the country schoolhouses in the vicinity of my home.

I distribute the tracts of the Association as judiciously as possible, to passengers on the cars, to people at my meetings, and in short everywhere, and to all inquiring people. I have also sent through the mail packages, assorted, to clergymen of other denominations; and to others who, I had reason to believe, would gladly read them. To those who are capable of appreciating, but who are ignorant of, our faith; to those who are prejudiced, and who may be afraid to be seen attending Unitarian preaching in broad daylight, — these silent messengers are calculated to accomplish much good. They serve to enlighten the eyes, soften the heart, and make bold the timid. I find that those tracts which are most readily perused by the majority, even of the more intelligent, are those which are easily read and comprehended, — simple, pithy, practical, and Christian.

Yours truly, J. L. DOUTHIT.

EXTRACTS FROM LETTER OF REV. DEXTER CLAPP.

AUGUSTA, GA., March 31, 1868.

MY DEAR MR. LOWE, — I was tempted by your letter to extend my journey to Jacksonville. So I wrote to Mr. Cheney, to know his ideas of a church. He replied that his engagements in the State Convention absorbed his thoughts and time, besides calling him from home; and the prospect of making a favorable impression by our preaching would not be so good as in the early winter or autumn. People were already going North, and making plans for summer. He thought it better to adjourn all effort to next autumn, when he and others could give the enterprise their greater attention. Knowing how weary everybody becomes in the South with the coming of spring weather, I felt the wisdom of his advice. Being also ill, I made no effort to go beyond Savannah.

I meet Unitarians wherever I inquire. The young men, who are the active and leading reconstructionists, are generally of our faith, and feel the need of our church and preaching to second, in a religious way, their political hopes and labors. In Savannah I met old friends and parishioners who retained their old faith unshaken; and, I am happy to add, they were the liberal and benevolent men of the city, the men who were busy in organizing the schools, and who were ready to give their sympathy and aid to every good cause, whether for the whites or blacks. In Augusta, I have found a small Christian society, with a pastor of considerable ability and zeal. By and by, if the South is ever reconstructed in its ideas, and moral and religious philosophy, we shall be needed and called for. I am not sure that our time has yet come; but we can wait.

The most melancholy impression that I everywhere receive in the South, is of the church and ministry. The clergy are so disloyal and ignorant, that these late years of moral as well as political revolution have left them as wrecks of a barbarism that has quite passed away. The rebel officers and merchants are leaders in the new order of things. Following them are the lawyers and planters. The women and clergy still live in their old ignorance and prejudice. Yours, DEXTER CLAPP.

LETTER OF REV. J. B. HARRISON.

BLOOMINGTON, ILL., March 5, 1868.

DEAR MR. LOWE, — I have for some time wished to send you some account of our work for last year; but my health has been so poor all this winter, that I have done very little writing. My engagement with this church began with the opening of the year 1867. Since that time I have been absent but three Sundays, and have had no exchanges. Our work has gone on here very quietly; but the attendance upon our services has steadily increased, and we have had encouraging accessions to the church. I think there is a steady and normal religious growth in the character and lives of our people.

We are trying to do our part in the various enterprises which have for their object the promotion of public morality, culture, and welfare in our city. Our people are vitally interested in the City Library, and have made liberal contributions for its enlargement. It now contains some 2,200 volumes, — a very valuable and superior collection; and is open every week-day afternoon, for the free use of all who wish to read in its pleasant rooms. A few months ago, I obtained for the library a donation of thirty volumes of liberal books from the American Unitarian Association.

I go to the jail about once a week, and talk and read to the prisoners, and supply them with something to read, chiefly at my own expense.

Last summer and autumn, I preached half a dozen times at a place in the country, eight miles from the city; and two or three times at Leroy, a thriving village sixteen miles from here. Had good audiences at both places, and am to go again when spring opens. There are many openings for missionary work in this part of Illinois, and I wish I had strength to enable me to fill all this region with an overflowing spiritual life. I still hope to do more away from home hereafter; but there is a great field for work in this city.

During last year, besides distributing a great many tracts, "Monthly Journals," &c., furnished gratuitously by your Asso-

ciation, and selling some of your publications, I devoted more than a hundred dollars of my salary to the purchase of liberal books, which I gave away with the happiest results. The best books I have found for this purpose are Collyer's "Nature and Life," Martineau's "Endeavors," and "Selections from Channing."

We are to dedicate our church on the 15th inst. Some of us will send you an account of the exercises. At the meeting of the Western Conference, next summer, we shall ask to have the meeting for 1869 held here.

In conclusion, I wish to ask Eastern Unitarians, who do not preserve files of the "Liberal Christian," "Christian Register," and other publications of like character, to send me occasional packages of them for distribution in this part of the West; also any liberal books which they have read, and will not use hereafter. I gather up every thing of the kind among my own people.

I am, very truly, yours, J. B. HARRISON.

FREEDMEN'S TRACTS.

RICHMOND, Feb. 26, 1868.

DEAR MR. LOWE, — "Uncle Sam on Voting" has been the right lesson, at the right time and in the right place. The supply is exhausted. Can you send me another package (Nos. 7 and 8, Sixth Series)?

"Father said he felt like he could do without any eating another day, when I read about Uncle Sam," said a woman to me, whose husband and father had been "turned off" because they had presumed to vote; and, having nothing but their daily earnings, had been reduced to starvation, solely in consequence of voting. I have known many such instances.

I have been at some pains to search for such as are suffering "for opinion's sake," to try to give them encouraging words, when I could not furnish material aid; but I often get more than I can give, of strength and hope, and leave them with increased faith in the *final* triumph of right over might.

Very truly yours, B. L. CANEDY.

LETTER FROM REV. MR. McCAULEY.

We are tempted to print this letter, although so private and personal in its character, — partly that it may serve as an introduction of one who has just come to our ministry, from that of the Presbyterian denomination; partly, also, as a report of the prosperity of one of the most important societies in our communion; and partly as an evidence that the time is everywhere ripe for any measures that look towards an increase of efficiency on the part of our denominational activities, and that no plans tending to such increase, that we may devise, are likely to outrun the willing steps of those who are longing to press forward, or to exceed the measure of the opportunity that awaits us. — Ed.

Detroit, Mich., April 20, 1868.

Rev. Charles Lowe.

Dear Brother, — It is now a long time since I heard from you. When your pen last made words for my eye, they were words sent to me in darkness, — a darkness of soul covering me, because of the frown of an ecclesiasticism against which God led me to set myself.

Now I am in the light; and I want you, when you write, to send me the words of cheer and congratulation the freed spirit longs for, instead of the hopeful sympathy I have heretofore heard from you. I am here preaching to a hearty, inspiring people, who are trying to help me to help them into a better knowledge of their life, and a better practice of that knowledge. Every thing here cheers me. We have paid a debt of near $2,000, which burdened us; and raised money to "reconstruct" a rebellious basement, in which we hope to have a reading-room for our "Christian Unity," a parlor and cloak-room for our ladies, a kitchen for our "sociables," festivals, &c., and a large audience-room for all of us, for any thing. The platform of the audience-room, for any lectures, entertainments, &c., we may have, is to be used on Sunday as the infant Sunday-school

room, and will be separated from the ordinary school by sliding doors. Our audiences increase, and give the earnest attention so characteristic of the individual responsibility the liberal Christian feels, — especially the liberal Christian of the West, whose way up into our faith, unlike that of most of you in New England, has been through great tribulation.

Now let me tell you why I write to-day. We are desirous of doing some work which will be felt beyond our church and even beyond Detroit. We want every bookseller in this State to have on his shelves the publications of the American Unitarian Association, and books of that nature. We want hotels and cars to greet travellers with our tracts. In fine, we want a district secretaryship or agency here, which will be as busy as the Methodist, Baptist, and Presbyterian book concerns, to spread the glad news of our faith everywhere. There is no State in the Union so ripe as Michigan. We must pluck the fruit. Mr. Brigham is doing a grand work at Ann Arbor, sending out his missionaries, in the shape of graduating physicians and lawyers, each year: but we want a faithful band that will speak to the eye as well as ear; we want the preaching book and tract to go everywhere. Too much work cannot be done. Has our faith no inspiration, greater than that forced into men through fear? If men consecrate life without reserve to a Christ who saves them from wrath, shall we be indifferent to a Father, who loves us for ever without an interposing victim of justice?

We want to know, also, what your schemes of contribution are? We wish to be up and doing.

Write to me soon. Let me know what the best plan is for carrying out our desire for the spread of our ideas. If a suitable man could be found who would make it his business to see that all our booksellers in Michigan were supplied with liberal books, who would solicit money from churches and individuals, for the American Unitarian Association, who would scatter like a true husbandman our seed of truth, I have no doubt the people would everywhere in this region hear him gladly, even though the priests and Pharisees would murmur and condemn, as in Judea of old. Good-by, and God bless you.

Your Friend, CLAY MCCAULEY.

"UNIONS FOR CHRISTIAN WORK."

We have already alluded to the great success which has attended the attempt, in various places, to reach the mass of the people, and present to them the truths of religion as we hold them, and that broad, liberal Christianity which our denomination represents. In many of our principal towns and cities, the largest theatre or public hall has been secured, and filled Sunday after Sunday with earnest congregations.

We have also alluded to the fact, that, in some of these places, efforts have been begun to bring about, out of these movements, or in connection with them, some permanent organization. Already, first in Providence and next in Boston, there has been organized a "Union for Christian Work," whose plan and constitution we here present, for the information of persons in other places, who may see the need and opportunity for a similar movement.

It is too early now to speak of results from these two organizations which have thus been put in operation; but as we have heard the friends in Providence (to whom belongs the credit of first practically showing faith in the possibilities of such a work) explain the avenues of service which open before them at every step, the ease with which apprehended difficulties disappear, and the enthusiasm with which men and women who had never engaged in this work, — simply because no one had ever showed the way, — now enlist on the various Committees, we have felt as though, if nothing more were done, we have reason to rejoice in it as a grand feature of encouragement for our cause.

But something more must be done. As we looked around upon the audience at Horticultural Hall, when the rules of the Union were adopted, we saw here and there a

man or a woman whom we knew were anxious for some way of usefulness to be opened to them. Some of them had been to us, long before this movement was thought of, to ask if there were not some work to which they could be assigned. There will be no difficulty in securing such number as may be needed of earnest men and women, of the best abilities, ready and willing to consecrate themselves to the work proposed. It only needs that some fit man be chosen to be the President of the organization. It needs a layman, able, influential, wise, and genial, with faith in the thing, and sufficient leisure to be able to give to it much time and thought. — ED.

Articles of Organization of the Suffolk Union for Christian Work.

ARTICLE 1. — The name of this organization shall be the SUFFOLK UNION FOR CHRISTIAN WORK.

ART. 2. — The objects of its members shall be to do good and to grow better. Any person may become a member of this Union, by signing these articles of organization and contributing to its funds.

ART. 3 — Any person wishing to withdraw, may do so, by signifying his wish to the President or Secretary of the Union, who shall write against his name "withdrawn," with the date. In case of continued absence of any member from the meetings of the Union or its committees, the Executive Committee shall ascertain whether he wishes to be regarded as still belonging to the Union; and if not, shall make the proper entry.

ART. 4. — The organization of this Union shall be as follows: A President; three Vice-Presidents; a Secretary; an Assistant Secretary; a Treasurer; an Executive Committee; four Working Sections.

ART. 5. — It shall be the duty of the President to preside at the meetings, and to preserve order and decorum. He shall decide points of order, subject to an appeal to the meeting. He may attend, *ex officio*, the meetings of the various committees.

In the absence of the President, the senior Vice-President who may be present shall perform his duties.

ART. 6. — The Secretaries shall keep a record of the meetings,

and other matters of interest pertaining to the Union, and conduct its correspondence.

ART. 7. — The Treasurer shall have the custody of all funds belonging to the Union. He shall pay all bills owing by the Union, when audited by the committee which may have authorized the expenditure. He shall keep accurate accounts of all moneys belonging to, received and expended by, the Union; and shall present at the annual and at each quarterly meeting, or oftener if required by vote of the Union, a true statement of the financial condition of the Union, and of all moneys received and disbursed by him for the last previous quarter.

ART. 8. — The Executive Committee shall consist of the President, Vice-Presidents, and the Chairmen for the time being, of the four Working Sections. They shall meet monthly, and shall have a general oversight of the affairs of the Union, and shall labor to extend its usefulness. Any funds in the treasury, not deposited by the several Working Sections, or not especially appropriated by vote of the Union, may be expended by the Executive Committee.

ART. 9. — The members of the Union shall be grouped in four Working Sections; viz., on Worship, on Education, on Hospitality and Amusements, on Benevolence. These Sections shall each elect its own Chairman and two other members thereof, who shall constitute a Committee, which shall supervise and forward the labors of the Working Sections. Each Working Section shall raise the necessary funds for its own expenditure, depositing the same with the Treasurer, who shall pay the drafts of the Committee only to the amount of such deposits. The Working Sections shall meet weekly, and shall report in writing at the annual meeting.

ART. 10. — The Working Sections shall co-operate in all Christian work; but their special duties shall be assigned as follows, viz: —

The Section on Worship shall provide for the free religious meeting on Sunday evening, at present known as the meeting in the Boston Theatre; they may also provide any other religious services they deem desirable, and called for by the wants of the people; and, in general, institute any movements which can bring any soul nearer to God.

The Section on Education shall provide for mutual instruction for men, women, and children on Sunday afternoons; they may

establish a library, and shall institute any lectures, discussions, or other educational movements for mutual instruction they think proper.

The Section on Hospitality and Amusements shall furnish a room, to be opened every week day and evening; shall arrange any entertainment for the members they think desirable; shall welcome and care for any strangers in the city; shall especially look after all young men and women coming into the city as strangers, and endeavor to make the Union, with its pleasures and its duties, a home to them.

The Section on Benevolence shall ascertain the pressing wants of our poor, either by personal investigation, or by communication with the established charitable agencies of the city, and take measures for their relief. They shall watch and care for those discharged from our penal and reformatory institutions, and try to find employment for them. They shall minister to the sick and suffering, and shall seek to develop the principle of Christian charity among themselves and other members of the Union.

ART. 11. — The annual meeting of the Union for the election of officers shall be held on the first Thursday in the month of October, at seven and a half o'clock, P.M. These officers shall hold office for one year, and until their successors are elected.

ART. 12. — Quarterly meetings shall be held on the first Thursday in January, April, and July of each year, at seven and a half o'clock, P.M. In case the annual or a quarterly meeting shall fall on a holiday, the same shall be held on the next succeeding day.

ART. 13. — Special meetings may be called by the President, by and with the advice of the Executive Committee. The President, whenever requested in writing by seven members of the Union (which request shall be posted, for at least one day, in the public room of the Union), shall call a special meeting.

ART. 14. — Fifteen members shall constitute a quorum for the transaction of business at a meeting; but a less number may adjourn from time to time.

ART. 15. — These articles of organization may be amended by a two-thirds vote of the members present at a quarterly meeting; notice of the proposed amendment having been posted in the public room of the Union for at least two weeks.

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

THE Annual Meeting of the American Unitarian Association will be held Tuesday, May 26. The following is the plan proposed by the Committee of Arrangements: —

The business meeting will be at Hollis-street Church, at 9 o'clock, A.M. At this meeting the usual reports will be presented; the officers for the ensuing year will be chosen; the amendments to the By-Laws of the Association, proposed last year, will be acted on; and any other business attended to that may properly come before the meeting.

Every year increases the importance of this annual meeting, because every year enlarges the work and opportunity of the Association; and this is the only time and place where its members and supporters can, by their votes, exercise a control upon its policy and its activities.

On the evening of the same day, the meeting of the Association will be continued in the Music Hall, where addresses may be expected from various speakers.

The following are the By-Laws, as amended by the Executive Committee, in accordance with the vote at the last meeting of the Corporation, and action upon which will be part of the business of Tuesday morning: —

By-Laws, with Amendments proposed by the Executive Committee.

ARTICLE I. — The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose.

ART. II. — An annual subscription of five dollars shall constitute a person a member, so long as such subscription be paid; and a subscription of thirty dollars shall constitute a person a member for life.

ART. III. — The officers shall be a President, two Vice-Presidents, a Secretary and one or more Assistant Secretaries, a Treasurer, and fourteen Directors, six of whom, at least, shall be laymen. These officers shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. IV. — These officers shall constitute an Executive Committee, who shall meet at least once in each month, six constituting a quorum; and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings; and to call special meetings of the Corporation, whenever they shall deem it necessary or expedient.

ART. V. — It shall be the duty of the Secretary to keep a full record of the meetings of the Corporation and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and the Assistant-Secretaries shall render such service as shall be specified by the Executive Committee. The salaries of the Secretaries shall be determined annually by the Executive Committee, the Secretaries not voting.

ART. VI. — The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at such time and place in the city of Boston as the Executive Committee may appoint; of which due notice shall be given, by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. VII. — Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

NOTE.

THIS Association has received from England, and offers for sale, a considerable invoice of doctrinal and practical religious works. Some of them are of very great value, and probably cannot be procured elsewhere in this country.

Several of the most important are briefly noticed in the present number, and others have already been reviewed in this journal.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

The Duties of Massachusetts. A Sermon at the Annual Election. By JAMES FREEMAN CLARKE.

Next to the thanks we owe for this sermon itself, must be our thanks for the intense opposition it has received, and which has secured for it wider attention than it could otherwise have had. It demands of our legislators and our people an earnest consideration of certain great questions of paramount importance to society; and whatever may be any one's opinion in regard to these questions, he cannot fail to be helped by the clear and strong advocacy of the author's own views. — (ED.)

The Ground and Object of Hope for Mankind. Four Sermons. By Rev. F. D. MAURICE. Boston: William V. Spencer.

These sermons, so tastefully issued by Mr. Spencer, are broadly catholic in their spirit, and full of practical wisdom. There is in them, however, the same vagueness of thought and expression which belongs to most of Mr. Maurice's writings, and which makes them, in spite of their excellence in other respects, somewhat wearisome to read. — (ED.)

Nonconformity and Liberty, By JOHN GORDON. London: Whitfield, Green & Son. For sale in Boston by the American Unitarian Association.

This treatise is a review from the Unitarian standpoint, and on moral and social as well as legal grounds, of that great question which has been the subject of so much legislation and

litigation in England; viz., the effect upon the security of property given for religious uses, in case the doctrinal belief of those who inherit the trusts becomes different from that of the original donors of the funds. — (ED.)

Six Essays. By EDWARD HIGGINSON. London: Whitfield, Green & Son. For sale in Boston by the American Unitarian Association.

The subjects treated of are — I. Natural and Supernatural Inspiration. II. The Idea of Revelation. III. The Word of God and the Word of Men. IV. Discipleship. V. The Outward Miracles of Christ. VI. Temporary Gifts and Abiding Graces.

The Spirit of the Bible. 2 vols. By EDWARD HIGGINSON. London: Edward T. Whitfield. For sale in Boston by the American Unitarian Association.

We regret that our space will prevent an extended notice of this book. It treats with discriminating analysis of the Jewish and Christian Scriptures and the Apocrypha. It is reverent in its tone, and its whole effect must be to promote a deeper faith; but it applies to its criticism, with all freedom, the principles of rational inquiry.

These volumes contain all the most valuable information in regard to the books of the Bible, and discussions of many questions essential to their true understanding; and to teachers of Bible classes would be of very great service. — (ED.)

A Catechism without Questions. By EDWARD HIGGINSON. London: Whitfield, Green & Son. For sale in Boston by the American Unitarian Association.

This is a very serviceable little book. It covers in its scope the principal elements of natural and revealed religion, and a summary of leading events in the history of the Church.

It is a kind of manual, and can be used to great advantage with the older classes in our Sunday schools. — (ED.)

Revised Translation of the Bible. By CHARLES WELLBELOVED, Rev. GEORGE VANCE SMITH, Rev. JOHN SCOTT PORTER. London: Longman & Co. For sale in Boston by the American Unitarian Association.

This Translation, in three handsome volumes, contains all the books of the Old Testament. The Common Version is assumed as the basis, and the changes have been only where a corruption of text or inadequacy of rendering made the change necessary. The admirable Translations of Dr. Noyes have

helped to increase the desire for a new version of the other books of the Bible; and we think there can be no hesitation in pronouncing this, for the portions not embraced in Dr. Noyes's volumes, the most valuable that has yet appeared. — (Ed.)

Lives of Eminent Unitarians. By Rev. W. Turner, jun., M.A. London: Unitarian Association. For sale in Boston at the Rooms of the American Unitarian Association. 2 vols.

We have in these two volumes sketches of the lives of thirty prominent supporters of our Unitarian faith. Among them are Lardner, Lindsey, Priestley, and others whose names are familiar. Apart from the individual interest of the biographies, the volumes are useful as showing the progress of doctrine in the history of our denomination, and especially as illustrating the experiences of its adherents, from the time when violent persecution was the consequence of avowing Unitarian opinions, down through the varying phases of opposition on the part of the dominant creed. — (Ed.)

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 13, 1868. — Present: Messrs. Kidder, Padelford, Smith, Livermore, Reynolds, Shippen, Willson, Crosby, Sawyer, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to an application received, to the Social Library, Orleans, Mass.

They also reported that they had considered the subject referred to them, at the last meeting, of adding to the Association's list of books another class greatly needed at the present time, and proposed to use every effort to procure biographies of persons who had been eminent in our own communion, and other works of a similar character.

They recommended that the sum of $300 be appropriated, to be used by the Publication Committee in advertising the books of the Association; also, that this Committee be author-

ized to proceed at once with the publication of an abridged edition of the "Hymn and Tune Book," for the use of conference and vestry meetings, — the abridgment to be prepared by Rev. Leonard J. Livermore, with the concurrence of the Publication Committee.

This report was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, all of which were voted: $150 to the society in Fitzwilliam, N.H., to aid in sustaining preaching for one year; $150 to the society in Montague, Mass., for the same purpose; and $1,000 to the society in Laconia, N.H., towards the completion of their church, the same to be given when the following conditions should be complied with; viz., that, first, a sufficient amount should be further raised, among the people of the society itself, to complete and to furnish the church free of debt; and, second, that this sum of $1,000, together with that already advanced by this Association, should be secured in a manner satisfactory to the Finance Committee of this Board, so as to revert to the Association in case the building ever ceased to be used for a Unitarian society, and in case of loss by fire and failure to rebuild.

The Committee on the Western States announced the receipt of reports from Rev. C. H. Brigham, and Rev. J. L. Douthit.

They reported in favor of the following appropriations, all of which were voted: $150 towards the salary of Rev. Joseph Mason, as missionary of the Western Conference and this Association, for six months; $250 to the society in Madison, Wis., to aid in sustaining preaching one year; $150 to the newly-organized society in St. Josephs, Mo., for the same purpose; and $500 for the general purposes of missionary work at the West.

The Committee on the Middle and Southern States reported, that, in accordance with the resolutions passed at the February meeting, recognizing a plan of co-operation with the African Methodist-Episcopal Church, in measures for the moral and spiritual elevation of the colored people of the South, this subject had been presented at various conferences, and at other

public meetings connected with our denomination, and had everywhere met with cordial approval. Mr. Matthews, the agent for that Church, in raising money, had, with the sanction, and by the introduction of this Association, visited several of our congregations, and persons interested in our cause, and had collected in all about $1,600; with the understanding that what he might thus collect, should be expended under the joint direction of that church, and our Board, according to a plan hereafter to be matured.

During the first week of May, there would be a general Convention of the African Methodist-Episcopal Church in Washington, and the Committee recommended that the President, Rev. John F. W. Ware, and the Secretary, be requested to attend this Convention, and to consider, in consultation with the Convention, any plans of co-operation in the work proposed.

The Committee further recommended that such sum, not exceeding $2,000, be appropriated, as added to the amount collected, or to be collected before that time, by Mr. Matthews, would make in all the sum of $4,000; to be expended under the joint direction of this Committee, and the Committee of the African Methodist-Episcopal Church.

The report of this Committee was adopted.

The Special Committee on Amendments to the By-Laws of the Association presented their report, which, having been read, the Board proceeded to consider, and vote upon the proposed amendments, article by article. The first two articles were adopted, when, in consideration of the lateness of the hour, it was voted to lay the subject upon the table, to be further considered at an adjourned meeting.

In accordance with a motion made by Mr. Smith, a committee of three, consisting of Messrs. Smith, Sawyer, and Shattuck, was appointed by the Chair, to consider and report whether a union of this Association and the Sunday-school Society would be practicable and expedient; and with authority to confer with the officers of that Society on the subject, and, if such a union should be deemed advisable, to prepare a plan for the consideration of this Board.

The Special Committee on the Annual Meeting presented

a report, stating what arrangements had thus far been made by them, and recommending, that, as the Association, at the last Annual Meeting, had taken no action concerning a Nominating Committee for the next year; and it seemed very desirable that such a committee should be appointed before the Association met to choose its officers, the Board should now appoint one.

In accordance with this recommendation, it was then voted, that Thomas Gaffield, Esq., Rev. Charles H. Brigham, Rev. Samuel H. Winkley, Rev. Adams Ayer, and Rev. George L. Chaney be requested to act as a Nominating Committee, to select a list of officers for the Association for the coming year, to be presented at the Annual Meeting, with authority to fill any vacancies which might occur in the Committee.

The Chair announced, that, under the authority given to him by a vote passed at the last Annual Meeting, he would appoint Messrs. William H. Baldwin, and Isaac Sweetser, as Auditing Committee, to audit the Treasurer's accounts for the present year.

It was then voted to adjourn.

April 22. — Present: Messrs. Smith, Livermore, Reynolds, Sawyer, Shattuck, Fox, and Lowe.

The Committee on the New-England States reported in favor of an appropriation towards the salary, for one year, of Rev. Daniel W. Stevens, as pastor of the society in Tisbury, Mass.; the same to be considered in part as aid to the society, but in consideration also of missionary service to be performed by Mr. Stevens, on Martha's Vineyard, and among the shipping in the harbor of Holmes Hole; which report was adopted.

The Committee on the Middle and Southern States recommended an appropriation of $350 to the society in Ithaca, N.Y.; and the recommendation was adopted.

The report of the Committee on the By-laws was then taken from the table, and the remaining articles were adopted essentially as reported by the Committee.*

The Board then adjourned.

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* The By-laws, as amended, will be found on page 180.

INTELLIGENCE.

THE LOCAL CONFERENCE OF LIBERAL CHRISTIANS OF THE MISSOURI VALLEY was organized at Weston, Mo., Wednesday March 18, to include "such churches, societies, and groups o believers (as may desire its fellowship and co-operation) as ar situated in the Missouri Valley, including Eastern Kansas an Western Missouri."

Officers were chosen as follows: President, George Scar borough, of Sumner, Kansas; Vice-Presidents, William H Coolidge, of Leavenworth, Kansas, and Rev. Eph. Nute of Lawrence, Kansas; Standing Clerk and Treasurer, Wil liam S. Briggs, of Weston, Mo.; Corresponding Clerk, Rev George W. Skinner, of Leavenworth, Kansas; Advisory an Executive Committee, Rev. J. E. Huston, of Savannah, Mo. Hon. Thomas Quinn, of Platte County, Mo.; Hon. Harve Edgerton, of Leavenworth, Kansas.

THE NEW CHURCH OF THE MESSIAH, erected by Rev. Dr Osgood's society, in New York, on the corner of Park Avenu and Thirty-fourth Street, was dedicated on Thursday evening April 2. The order of services was as follows: Voluntary o the organ; sentences from the Scriptures, read by the pastor and responded to by the congregation; anthem, Jubilate Deo pause, for silent prayer; act of consecration, by the ministe and people; dedicatory prayer, by Rev. Ezra S. Gannett D.D., of Boston; hymn; reading from the Old Testament by Rev. Alfred P. Putnam, of Brooklyn, N.Y.; chant reading from the New Testament, by Rev. Edwin H. Cha pin, D.D. (Universalist), of New York; dedication hymn written for the occasion, by William C. Bryant, read by Rev Octavius B. Frothingham, of New York; sermon, by Rev. Dr Osgood; solo from Handel's "Messiah;" address, by Rev George W. Briggs, D.D., of Cambridgeport, Mass., who, i the absence of its pastor, Rev. Dr. Bellows, represented th Church of All Souls, New York; the Lord's Prayer, repeate by Rev. Dr. Osgood and the congregation; anthem; benedic tion.

THE PLYMOUTH AND BAY CONFERENCE held its second an

nual meeting, at East Bridgewater, Mass., on Tuesday, April 7. After the usual preliminary devotional exercises, and the transaction of business incidental to an annual meeting, Rev. Chas. Lowe, by invitation, addressed the Conference on "The Object and Work of the American Unitarian Association," thus opening the subject for general discussion; which occupied the time until adjournment.

The following were the officers chosen for the ensuing year: President, Hon. J. H. Mitchell, of East Bridgewater; Vice-Presidents, Hon. Jacob H. Loud, of Plymouth; Rev. Calvin Lincoln, of Hingham; Rev. John D. Wells, of Quincy; Rev. Francis C. Williams, of East Bridgewater; Lewis Bass, of Quincy; Hon. Artemas Hale, of Bridgewater; Col. Hiram Oakman, of Marshfield; Secretary, Rev. William H. Fish, of South Scituate; Treasurer, H. C. Harding, of Hingham.

Rev. Crawford Nightingale was installed as pastor of the Society at Groton Junction, Mass., on Wednesday, April 8. The order of services was as follows: Opening prayer, by Rev. Henry F. Jenks, of Fitchburg; reading from the Scriptures, by Rev. George M. Folsom, of Groton Centre; sermon, by Rev. Calvin Stebbins, of Chicopee; installing prayer, by Rev. George M. Bartol, of Lancaster; charge, by Rev. William P. Tilden, of Boston; right-hand of fellowship, by Rev. Albert B. Vorse, of Littleton; address to the people, by Rev. Seth Chandler, of Shirley; closing prayer, by Rev. Charles Babbidge, of Pepperell; benediction, by the pastor.

The Suffolk Conference held a meeting at the Boston Theatre on Sunday evening, April 12, to consider measures for the formation of the "Suffolk Union for Christian Work." Rev. James Freeman Clarke, D.D., presided, and addressed the meeting; and addresses were also made by Rev. Edward E. Hale, Rev. Samuel H. Winkley, Rev. George L. Chaney, and Rev. George H. Hepworth.

The Twenty-fifth Anniversary of the settlement of Rev. John T. G. Nichols, as pastor of the Second Parish, Saco, Me., was celebrated on Tuesday, April 14. Services were held in the church, and a sermon was preached by Rev. James Freeman Clarke, D.D., of Boston. Rev. Amos D. Wheeler, D.D., of

Topsham, and Rev. Benjamin H. Bailey, of Portland, also took part in the exercises. After the services in the church, there was a dinner, which was followed by speaking.

THE NEW CHURCH erected by Rev. Warren H. Cudworth's society, in East Boston, was dedicated on Wednesday, April 15. The order of services was as follows: Invocatory prayer, by Rev. Chandler Robbins, D.D., of the Second Society, Boston; reading from the Scriptures, by Rev. Rufus Ellis, of the First Society, with responses by the congregation; prayer of dedication by Rev. Samuel K. Lothrop, D.D., of the Brattle-square Society; salutation of the churches, by Rev. Ezra S. Gannett, D.D., of the Arlington-street Society; concluding prayer, by Rev. Edward E. Hale, of the South Congregational Society; benediction. The hymns were all sung by the congregation.

THE YOUNG MEN'S CHRISTIAN UNION, of Boston, held its annual meeting on Wednesday, April 15, at which officers were chosen for the ensuing year, as follows: President, William H. Baldwin; Vice-President, J. D. Thomson; Secretary, H. H. Sprague; Treasurer, Samuel Wells, jr.; Directors, L. A. Jones, E. L. Sprague, George L. Crocker, H. B. Fuller, George N. Faught, Charles A. Cummings.

REV. SAMUEL J. MAY, of Syracuse, N.Y., on reaching his seventieth birthday, last autumn, announced to his parish an intention of retiring from the active duties and responsibilities which had so long rested upon him, as their pastor, as soon as a successor could be found to take his place. That condition having been fulfilled by the acceptance, by Rev. Samuel R. Calthrop, of Roxbury, Mass., of the call given to him by the Syracuse society, Mr. May, on Sunday, April 19, closed his connection with the society as its pastor.

THE LIBERAL CHRISTIAN UNION, in Chicago, Ill., composed of Universalists and Unitarians, has organized an institute of free instruction for the young men and women of that city. The plan decided on is that of free meetings twice each week, at which persons, both men and women, accomplished in particular branches of science and thought, will give instruction and entertainment in the form of informal, colloquial lectures,

— those present being free to make inquiries or offer suggestions at any stage of the proceedings. The various branches of natural science will, with other useful and popular topics, receive early attention.

THE NEW CHURCH erected by the society in Bloomington, Ill., was dedicated on Sunday, March 15.

REV. THOMAS D. HOWARD, of Berlin, Wis., has accepted a call from the society in Sheboygan, Wis.

REV. W. G. M. STONE, formerly pastor of the Roger Williams Free Baptist Church, in Providence, R.I., has accepted a call from the Unitarian Society, in Berlin, Wis.

REV. GEORGE PROCTOR has resigned the charge of the society in Dover, Mass.

REV. NATHANIEL SEAVER, jr., has resigned the charge of the society in Walpole, N.H.

REV. LIVINGSTON STONE has resigned the charge of the society in Charlestown, N.H.

REV. WILLIAM B. BUXTON, of Wilton, N.H., has accepted an invitation to take charge of the society in Marblehead, Mass.

REV. SAMUEL R. CALTHROP, of Roxbury, Mass., who has had charge, for two years past, of the society in Newburyport, has accepted a call from the society in Syracuse, N.Y.

REV. STILMAN BARBER, of Tyngsborough, Mass., has accepted a call from the society in Bernardston.

REV. HENRY P. CUTTING, of Winona, Minn., has accepted a call from the society in Alton, Ill.

REV. CLAY MCCAULAY, formerly pastor of the Presbyterian Society in Morrison, Ill., has accepted a call from the First Congregational Unitarian Society in Detroit, Mich., and has commenced his labors there.

THE BOSTON THEATRE MEETINGS, under the auspices of the Suffolk Conference, have been continued on Sunday evenings, as follows: March 29, Rev. Samuel K. Lothrop, D.D., on "Using your Liberty as the Servants of God;" April 5, Rev. William R. Alger on "The Capital Sins and the Cardinal Virtues;" April 12, addresses by Rev. J. F. Clarke, D.D., Rev. E. E.

Hale, and others; April 19, Rev. Henry W. Foote, on "Personal Preparation."

THE ANNIVERSARY EXERCISES of the Theological School at Meadville, Penn., will take place June 18. Rev. Samuel J. May, of Syracuse, N.Y., and Rev. A. D. Mayo, of Cincinnati, Ohio, are expected to give the addresses on the occasion.

ACKNOWLEDGMENTS.

1868.			
March 23.	From	Rev. Dr. Hill's Society, Worcester, including $15 from Miss Adeline Lawrence, towards life-membership	$714.00
23.	„	Society in Winchester, for work among the Freedmen, under the direction of Rev. J. F. W. Ware	25.00
25.	„	Rev. E. B. Willson's Society, Salem	1,078.23
25.	„	A Friend in Pittsburgh, Pa.	5.00
25.	„	First Parish, Cambridge, for Freedmen, as above	25.00
26.	„	Rev. James Parsons, as annual membership	1.00
28.	„	Society in Germantown, Pa.	397.00
30.	„	First Society, Providence, R.I., additional	10.00
30.	„	Rev. H. G. Spaulding, as annual membership	1.00
31.	„	Cyrus Cleveland	2.00
April 1.	„	H. W. Fuller, as annual membership	1.00
3.	„	Young Men's Liberal-Christian Association, North Woburn, for Freedmen, as above	3.10
3.	„	Mrs. C. T. McKown, as annual membership	1.00
4.	„	Charles Richardson, Samuel Appleton, and R. H. Green, as annual memberships	3.00
7.	„	Society in New Bedford, including $100 for the African Methodist-Episcopal Church	300.00
9.	„	Subscribers to Monthly Journal in Grafton	8.00
13.	„	Society in Somerville, for Freedmen, as above	20.00
13.	„	Rev. G. F. Piper, as annual membership	1.00
14.	„	First Parish, Dorchester, additional (in all $3,200)	700.00
16.	„	Society in East Cambridge	50.00
16.	„	A. N. A.	3.00
16.	„	Rev. Henry Westcott and Thomas Phillips, as annual memberships	2.00
16.	„	King's Chapel Society, Boston, including $150 for the African Methodist-Episcopal Church	1,229.25

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Edited by the Secretary.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Street, Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters for him, on business connected with the Association, should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, BOSTON."

THE OFFICE OF REV. CARLTON A. STAPLES, WESTERN SECRETARY, *is in* Chicago, Ill., at the Rooms of "CHRISTIAN UNION," 2, Washington *Street.*

THE

MONTHLY JOURNAL.

VOL. IX.] BOSTON, JUNE, 1868. [No. 5.

EDITOR'S NOTES.

POLICY OF THE AMERICAN UNITARIAN ASSOCIATION.

THERE has been of late considerable discussion in regard to the policy of this Association with reference to the differences of theological opinion which now exist in the denomination. The course pursued by its officers has been criticised by some for whose opinion they have profound respect. There are others, who, though disposed to trust the management of the Association, feel somewhat disturbed by the fact that good men have objected to it; and who have asked, that, in accordance with that cordial and frank relation which has always existed between the Association and the denomination that supports it, some explanation should be given of the policy of the Board.

As one of its officers, we wish to comply with this reasonable demand, and shall attempt to describe what we understand this policy to have been. At the same time, inasmuch as this will be wholly an individual statement, and inasmuch as, from the nature of the Secretary's duties, he is personally and alone responsible for

much of what gives the coloring to the position of the Association, we shall drop the editorial for the less modest use of the pronoun, though we are not aware that our own convictions are different from those entertained by the Committee as a whole.

So far as can be judged, objections to the policy of the Association have come about equally from two opposite quarters. The only formal expressions of disapproval which have been received by the Board, were contained in two letters, written at about the same time, (in response to a circular letter which was sent to every society in the denomination,) by men representing severally these opposite standpoints.

The first was from Rev. E. H. Sears, and has since been published in the "Monthly Religious Magazine." The other was from one who was then pastor of one of our societies, but who has since withdrawn wholly from the denomination. I shall not discuss these letters in detail, but only bear the substance of them in mind as a help in the attempt to define the position of our Board. If I refer to them, it will certainly be in no spirit of controversy, but in full recognition of the fact that we are all alike seeking only to bring about the thing which is best.

In December, 1866, Rev. Mr. Weiss resigned his place as a member of our Executive Committee; and a letter was written to him by the Secretary, which letter has been referred to as giving some of the grounds for the complaint against the Association. In this letter, it was stated that the disposition of the Board has been "to act in the broadest spirit of fairness, and in sympathy with all parts of the denomination, whose servants we are; *not by carrying out the views of either extreme, but by pursuing a liberal path of policy, in which, as a broad basis of Christian activity, all could join.*"

This I would repeat, as being essentially the words in which I should describe the attitude which has been maintained, and the propriety of which I would seek to defend.

It is possible, that, in other passages contained in the same letter, and which are quoted by Mr. Sears, there was some ambiguity: else it is hard to understand how he should draw the conclusion, that, under the policy as explained, "our contributions go indiscriminately and indifferently for extending the faith of the churches, or for its destruction and overthrow;" or how he should select some of the most extreme utterances he could find in print, most of them by persons who do not pretend even to be in Unitarian fellowship, as illustrations of what money given to this Association is employed to propagate.

What I intended was simply to affirm, by way of urging that no particular act of the Board had given Mr. Weiss occasion to withdraw, that, in point of fact, *no one had ever been rejected* because of his opinions. I did not mean that the Board were wholly indifferent. Mr. Weiss did not misunderstand it, and cordially admitted the truth of what the letter had affirmed, but said that it was evident enough that the spirit of our policy was such that some of the views he held dear could not be fostered by our agency, and this led him to withdraw. And, by the way, it is due to Mr. Weiss, and at the same time it illustrates the spirit of the Board, — I think, equally honorable to both, — to call attention to the fact, that, by a kind of tacit recognition of certain limitations to the range of our action, he never proposed any thing which gave occasion to controversy between him and others of the Committee; and it remained possible, even after his continued and active presence in the Board, to make the statement contained in the letter referred to. Neither, on the other hand, so

far as I know, was any measure looking to the other extreme proposed, to which he found it necessary to object. He was urged to remain and work, according to this well-recognized policy, expressed in the words already quoted.

I proceed now to give the reasons which have led us to adopt, and to persist in, the course which has been thus defined.

Every one knows that the state of opinion in our denomination, during the last two years, has made unusually difficult and embarrassing the administration of its work. If, indeed, the parties divided themselves so distinctly that all were in full agreement, either with one or with the other of the writers of these letters, the problem would have been different; and one accustomed to deal with mathematics or with philosophical theories, rather than with men, might, in his representation of it, find it easy to solve. But I beg attention to what I think a true picture of the case.

The principle of free inquiry which has been professed by our denomination, from its beginning till now, has been no empty motto; and with the measure of earnestness and intelligence, with the opportunity and the disposition for investigation which has existed among us, and the natural variety of temperament and organization and training, the result has been a widely varying standard of belief, shading all the way, *and with all sorts of intermingling phases*, from two very distant extremes. It is curious to see how these opinions intermingle. It is very easy to use the words "radical" and "conservative;" but, when you talk with some person who is ranked as radical, you may be surprised by some expression of reverence for Christ which goes beyond the ordinary evangelical profession; and, on the other hand, you

may find some conservative man holding opinions, on certain points, equally strong the other way.

An illustration of this is found in the very case of Dr. Schenkel, the radicalism of whose book is one of Mr. Sears's strongest grounds for censuring the Association. Undoubtedly, there are sentiments in that book which, in a measure, warrant the terms in which Mr. Sears characterizes it; but in an article, called out by similar strictures, Dr. Schenkel thus defines his position in regard to Christ: —

"With what eyes," he says, "can he have read my book who has discovered in it only a mere earthly Christ?" — "Christ is not simply a man, like any other; but he is *the* man — the eternal, personal centre of humanity — who, from all eternity, was ordained to reveal, in a human way, God's infinite glory." — "Mankind needs, according to my representation, a mediator who redeems them from sin and reconciles them to God; and he *has appeared once for all* in the person of Jesus Christ." — "I affirm, in the most emphatic manner, that not only has there never been any one superior, but no one equal to him on earth, and that there never can be; and that the sovereignty over humanity has been intrusted to him as its God-appointed head." If I am correctly informed, there are many points in Dr. Schenkel's system of dogmatics, as he teaches in his office as professor in Germany, that the most conservative among our brethren would regard too orthodox for them to accept.

I refer to these opinions of Dr. Schenkel, not by way of defence of his book, — that, of course, is to be judged by its own merits, — but only to illustrate, by his position, how difficult it is to fix on any definition or statement by which any one's position may be strictly characterized. There is no theoretical statement that

will answer such an end, — no equation of curve that can precisely mark the limits within which our denominational recognition must be confined. The isothermal lines, so to speak, of essential Christian unity run zigzag, up and down, across many parallels; and there can be no arbitrary Mason and Dixon's line to separate North and South.

Furthermore, we of this Unitarian fellowship have, every one of us, been growing and changing, year by year; and, while seeking and gaining new light, we have been moving in one direction and another, and, in the course of this individual experience, we have interlaced each other's paths, and been influenced by each other's arguments, and moulded somewhat by our mutual sympathies, till, somehow, we have come to be bound together by a kind of personal attachment, the strength of which we hardly realize till one suggests the question, where we shall divide.

Where shall we divide?

A few may be prepared with a decisive answer, that would be satisfactory to themselves; but I think I do not misjudge the spirit of our denomination in believing, that, if the Executive Committee, or any other body, during the last two years, had attempted arbitrarily to draw a line of separation, it would have been either such a division as the hand would make in cutting through water, closed up again at once by the intermingling fluid, or else it would have been provocative of feelings most disastrous to our cause.

Would Mr. Sears like to cut himself away from such a man as Dr. Gannett? or Dr. Gannett from James Freeman Clarke? or Dr. Clarke from Dr. Furness? or Dr. Furness from Robert Collyer? Would Robert Collyer endure a wall between himself and many whom we

could name, who, though in sentiment far from the majority in our ranks, yet feel the Christian name so dear to them, and prize so much the principles on which our denomination rests, that they ask our fellowship?

It is thus, when looked at from the point of view of those administering the work of the Association, a very practical question and a very delicate one; and it must come up — each time with some new complication — in every single instance where we are called either to employ a man as a missionary or as a supply for a Sunday, or to help a society that employs a man for its pastor. No one who has not been situated just as we have been can fully comprehend this. I could recount many special instances, from the experiences of the year, that would make very plain the difficulty which I have sought to indicate.

"And yet," Mr. Sears may say, "do you not see a certain limit to our denominational fellowship?"

Certainly I do. I believe, for example, with him, of course, that it does not extend so far as to include those who are not within the pale of Christianity itself. I believe, further, that, in the present condition of our body, it covers, possibly, a wider range than is wholesome, or than can be permanently maintained. I cannot but think that there are men in our fellowship, who, as time goes on, and our position gradually defines itself, will either *find their views essentially modified, and come out, as I hope, into a clearer and better faith;* or else will, of their own choice, dissolve their connection with us.

I shall presently speak of the question, which of these two results is most to be striven for, and of the course by which it is most likely to be secured. But, for the present, let us assume that it is to be the latter. Then I say that even if this separation is to be, it must come nat-

urally, and not by force. It is to be a matter of growth and development, not of arbitrary enactment. It is to come by the gradual shaping of the sentiment of the denomination. And the very thing which, if brought about in this natural way, would be easy and satisfying to all, might, if precipitated, be attended with consequences most injurious.

I remember, when a boy, how we used to gather the hickory-nuts, with the hard, green rind closely covering the shell; and, in our haste to separate them, we would sometimes, with a jack-knife, cut the rind off with much pains, and then never leave the shell wholly clean; or, if we tried to pound it off, would very likely crush the shell itself. But if we put them on the roof of the shed, till the frost had come and the juices had ripened, the rind would open of itself, and the fair, white nut drop out, for our winter's store. I believe in the ripening process in the moral and spiritual, as well as in the vegetable, kingdom.

In all this line of argument, my aim is to present this thing as a practical question, just as it must be treated by the executive officers of this Association.

Perhaps this position of the Association, in its relation to this matter, may be further illustrated by a case somewhat analogous; viz., the relation of our national government to the growth and establishment of the ideas of liberty and equality in the United States.

Freedom and slavery were here together. It was easy to maintain that they could not co-exist; but they did, and slavery could not be removed until the fulness of time had come. When the rebellion began, we had an anti-slavery President and an anti-slavery Congress; and there was a clamor on every hand, that they should at once declare slavery at an end. Perhaps they might have done

so; probably they would have been glad to do so: but they knew that such things were controlled by something other than senates and proclamations; that a certain preparation must first be undergone. That preparation was to be in the sentiments of the nation itself. It was fostered by discussion on both sides, and by the acts and incidents which every day's history revealed. John Brown and Jefferson Davis; the poets and preachers and editors true to the principles of freedom, and, on the other hand, the oppressors and slave advocates themselves, — all helped to educate the popular mind, and to determine the result. And when at last the moment came, and Mr. Lincoln gave his emancipation proclamation, he frankly declared that he "had not controlled events, but events him."

In like manner, the officers of this Association, so far as they are intrusted with the administration of the affairs of the denomination, must allow the shaping of its limits to be chiefly determined by the influences at work within it.

"But," it may be said, "here is a definite point. Do you not, by this present policy, cause the Association to aid men and views whose influence some members of the Association deem pernicious?"

The question is a fair one; and we very frankly answer, that undoubtedly we do. It is one of the evils which is, so far as we can see, inevitable, if we once adopt in our basis of fellowship the principle of liberty, as Unitarians have always interpreted it. The thing for each one to determine is, whether on the whole the evil is sufficient to counterbalance the advantages or the hope of advantage from the principle itself. Certainly, thus far, no greater difficulties have arisen than Channing

more than once foretold; and the prospect of which he accepted, when he planted himself on the principle from which he knew they would ensue.

Again, let us guard against a fallacy which attaches to this argument as it is sometimes stated. The question is often put as though it were simply this: "Shall I give money to send out Mr. A. or Mr. B., who preaches what I hold to be pernicious?" In reality it is a very different one, and the distinction demands serious consideration. The question really is, "*Shall I contribute to an institution which, in order to be true to its fundamental principle, may now and then find itself helping such men and views; but whose general service,* AND THAT LARGELY BECAUSE OF THIS PRINCIPLE, *is in the line of what I hold to be most vital and worthy to be aided by all the means I can command.*"

Besides, it is easy to be led to exaggerate the extent of an evil to which our attention is earnestly directed. I cannot but feel, that in this way Mr. Sears (unintentionally, of course) was very unfair in his manner of quoting passages, as already referred to. Judging in that way of any sect in Christendom, it might be exposed in such a manner, that the majority, if of a timid disposition, would be frightened out of it.

Take, for example, that great denomination to which Beecher and so many other earnest, liberal, Christian men belong. You will find in it some who hold the most horrible doctrines that can well be conceived: some who believe and preach that infants, if they die without having performed on them an outward rite, of which they can have no consciousness at all, are doomed to the infinite wrath of God; that the great heathen world, for not believing in Christ, of whom they have had no possible chance to hear, are utterly and inevitably lost; and that,

while this is the doom, even of those among them who in holiness of character may have exemplified every virtue, yet if one of them, ever so depraved, should happen, through some stray missionary, to hear of Christ, and be influenced to utter in his last moment the words, "I believe in Jesus," that man will go to Abraham's bosom, and there, with all the blest, will find much of his delight through all eternity in witnessing the agonies of those other ones in hell!

Such doctrines as these exist in that denomination,—doctrines which, when placed by the side of these which are talked about among us, suggest the comparison of Jesus when he so impressively declared, "Whoso speaketh against the Son of man, it shall be forgiven him; but whoso speaketh against the Holy Ghost, it shall not be forgiven him." When our brethren of that communion indignantly complain of us because we sometimes, in controversy, single out such doctrines for our attack, their complaint is not on the ground that such doctrines are not held and preached by persons in their fellowship, (they own that they are), but on the ground that we ought to know that to charge them upon the denomination as a whole is a calumnious misrepresentation.

Very likely these brethren of other denominations have their domestic troubles as well as we; and among these probably none are greater than the fact, that the advocates among them of such horrible doctrines give to the world occasion of reproach against them all. But, when it comes to action, what do we find? Do they refuse to join in supporting their great denominational activities because of the existence in the body of some things which they disapprove?

Not long ago, I showed to a liberal orthodox man an extract from a letter in the "Missionary Herald," from

one of the missionaries of the American Board, which contained such views as I have alluded to; and I said, "How can you help support such missionary work as this?" He replied, "I disagree with such doctrines as much as you, and I labor in my denomination to counteract them: but I support our missions notwithstanding; *because I know, that, without some organized activities, nothing can be accomplished; and I know that, in the main, ours advances the interests of what I accept as evangelical Christianity.*"

Just so, who can doubt that the Unitarian denomination represents, and that the Unitarian Association, as its chief organized activity, helps to advance, the interests of what all accept in the main as the doctrines of liberal Christianity? And who can fail to see that these doctrines (clearly enough understood in their general sweep and purpose, however varied may be the views of individual members of the body) are allied with the noblest thought and best spirit of our age? Who of us will not own with joy, that, where they are received, they give new inspiration to good aims and a generous life; that they encourage a nobler humanity and a sweeter faith in God; that they quicken the spirit of philanthropy, and raise civilization to a higher plane, and bear in every way the mark of an authority that is divine?

But here we must notice a stricture upon our course, that comes from the radical side. I have declared that our aim has been to pursue a broad line of policy between, and not including, the two extremes of the denomination. "But," it has often been objected to us, "you do take in the conservative extreme. You publish, without hesitation, any of their books; but you have not printed one of ours."

All depends on our interpretation of the Unitarian position, and thus of what constitutes the "extreme" on either side. The point of the criticism lies in the assumption (and this seems to be frequently implied), that the founders of our denomination, when they established it, simply indicated a *direction of advance*. If this is so, then the position of these early Unitarians is simply the point of departure, and therefore for ever the *extreme* limit at that end. While the progress may go on indefinitely in the direction which has been indicated as the line of progress, and the farthermost in advance constitute the other extreme.

Under this view it would be right to say, that we favored one extreme and not another, if we circulated the views of those who in the beginning represented the Unitarian position, and not the views of those who have gone farthest in the direction in which their separation from Orthodoxy lay.

It seems to me, however, that this interpretation of the Unitarian position is just as erroneous as is that which some on the opposite side are disposed to make, when they assume that our Unitarian fathers, in separating from Orthodoxy, went at once, and once for all, just the length it was proper or possible to go.

The true statement is rather this: Our fathers, in establishing our denomination, did not simply indicate a direction of progress; neither did they fix a finality to the results of freedom of thought and belief. But they stepped right out from the prevailing organizations, and planted themselves on a certain hitherto unrecognized principle of Christian interpretation and Christian fellowship. From the nature of the case, their position for a while was somewhat definite and circumscribed. They were a small band, obliged to act on the defensive, and knit together by personal sympathies and the necessity of

mutual support. But the character of their principles was such that the position could not fail to broaden; and it has broadened. Its original bounds would hardly hold it now. But it has not broadened in *one direction only*. If it has on one side gone further in the radical direction than Norton and Ripley, it has also gone in the orthodox direction beyond Burnap and Buckminster and Ware.

So that Dr. Eliot and Dr. Gannett, or any other names who were part of that original nucleus, no more represent the extreme on one side, than does Robert Collyer or Dr. Furness or Dr. Clarke on the other. The wide circle which would include Theodore Parker and extreme radical names, would, in its opposite arc, embrace Bushnell and Beecher, and a host of names like those. Unitarianism may yet come to be the Broad Church that shall comprehend them all!

Fear is expressed in the letter of Mr. S., that, under its present attitude, the Unitarian Association may not show itself to be "unequivocally, unalterably, evangelically, Christian." This objection, coming from such a quarter, demands a serious examination into the real tendencies of the denomination, and the probable effect of the policy, which is the object of such distrust.

Certainly, when we consider the powerful tendencies to materialism and scepticism in the present age, there is reason for all, in every denomination, who feel deep convictions and a positive faith, to use their most earnest endeavor to counteract the tendencies. Personally, I accord very nearly with the theological position of Mr. Sears, so far as I understand it, and sympathize in his earnest advocacy of it. But there are considerations which make my view in regard to co-operation and fellowship very different from his.

In the first place, firmly as I may be persuaded in my

own belief, I cannot forget that Truth itself is greater and better than my conceptions of truth, and that our denomination is based on the theory that it is nobler to help secure the conditions for a perfect seeking after truth, than to help preserve and spread any special view of it that has been once attained. So thoroughly have I been trained to this idea, by my Unitarian education, that I cannot do otherwise than make the spirit of earnest seeking, joined with purity of heart and life, — rather than any creed, — my test of fellowship; and I must own as my Christian brethren any pure and earnest men who conscientiously and sincerely profess themselves to be Christian believers.

Moreover, it has often happened to me to be compelled to admire and to feel humbled before the evident piety and sincerity, and the personal consecration, of men who, in doctrine, fall very far short of what I conceive to be the highest faith.

And, furthermore, while I have confidence that truth, under free influences, must ultimately prevail, I have also remembered, what seems to me of no slight consequence, that, in the pursuit of truth, calmness and freedom from passion are, above all things, essential; and that men may be driven, under the influence of irritation and opposition, into extremes of opinion, to which they could never have been led, if the course of thought had not been thus disturbed.

Accordingly, in my position as Secretary, I have endeavored to preserve friendly relations with many of those from whose views I widely dissent; though, I trust, I have never done this in such a way as to compromise or to conceal my own convictions, nor have ever hesitated to defend and to urge these, as my opportunity and ability have allowed.

That, in consequence of such a policy on the part of the Association, as has been indicated, it or the denomination would become other than unequivocally, unalterably Christian, I have never for a single moment feared. If I had, it would have been because my faith was weaker than it is in the divinely implanted and abiding value of Christianity itself.

Certainly, I feel no such fear from any thing which I see in the present aspect of the denomination.

Look at our denomination, to-day, — full of life and earnestness, as, I believe, never before; look at it, as it appears in our missionary reports, or in the record of our public discussions; in our theatre preachings; in our conference organizations; in the working of our stronger congregations, or in the earnest beginnings in some prairie town. Look at it, as you see it in the clear portrayal of its doctrines, by some one who has wrought out and settled on the solid convictions which, perhaps, most of us recognize as the Unitarian creed, or, as it appears, in what may seem to us the crude speculations of one who, ardently following his reason in the sincere pursuit of truth, may, as we think, in his eager denial of old errors, overstep the bounds, and root out also much that is good. Look at the denomination, not with the spirit of minute criticism, but in a comprehensive view, and see if it be not Christian — even if it be not altogether in just the position which seems best to you or to me; — see whether you cannot trust it to its own development; see whether, considering the spirit which animates it, it is not more likely, under generous influences, to fulfil the mission which God has assigned for us, than though we were narrowing its lines, and catechising its workers, and making antagonisms within its ranks.

There remains no room to do more than indicate, in

conclusion, one consideration, which seems to me almost paramount, in deciding as to this matter of policy which I have attempted to discuss.

I just used the word "mission." I devoutly *believe* that we, as a denomination, have a providential mission, peculiarly our own, with which this question of policy has much to do.

If we were considering only our own personal interests, or edification, or satisfaction, there could be no question that it would be better to join with those who believe most nearly with us, and be content with a narrow fellowship. But when we look at the present religious aspect of the Christian world, we see a summons and an opportunity which make us put such personal considerations into some secondary place. See what yearnings there are everywhere for greater freedom in religious thought! This liberal sentiment is manifesting itself in other churches as well as in ours; and, with the instinctive desire for fellowship, is now craving organization and union. But see what a wide range of opinion this sentiment represents! Réville, and Schenkel, and Colani, and Coquerel, and a score of familiar names, stand for its varied phases, having come to it by independent ways. No narrow platform or inclosure can hold them, and yet who can say that they do not belong together?

But there is also another class, — the thousands upon thousands, in this country and in Europe, who rank as the unchurched; a large proportion of them men of excellent character, and most active minds. Unchurched! — spiritually houseless and homeless! Shall no one take them in? It is true, they have very generally been led to entire indifference to religion, and to rejection of its profession and its forms. But this is because they have seen no middle way between this and the acceptance of

doctrines which their reason abhors; and we have experienced for our encouragement, that, when Christianity is presented to them under a more rational form, it commands their assent, and exercises over them its regenerating power. It may seem to some unsafe to maintain, that we ought to meet with a very liberal spirit, overtures to our fellowship from such as these. The fellowship may not be altogether what we would choose; for their minds may not, even when led to faith, shape their religious sentiments after the same pattern as our own, and much of the roughness of their former habits may remain about them still. It might be more agreeable and safer too, if with careful steps we walk apart and hold up our robes from contact with errors we have risen above, and shut our doors lest those come in whose imperfect faith and theories might disturb the sanctity of our own. But if we do, then we are false to the mission which God has given us; and for which we have opportunities possessed by none besides!

It is a significant fact and may well be pondered by us, that some of the most enlightened and influential men in the Church of England, already see these things to which I have alluded; and are to-day devising how they may broaden their ecclesiastical basis, so as to occupy the very position which has been transmitted to us by Channing and our fathers; and which, at the time of its greatest opportunity, some would have us discard!

The mission of Unitarianism among the sects is like that of America among the nations. What an experiment in government this of ours was; and how they predicted that it must fail, when we undertook to develop the idea of liberty as consistent with order and righteous law. Even now what dangers seem to threaten. People abroad witness the storms of parties and political agitations, and

think the whole fabric of the republic is shattered. They look and see the throngs from other countries, — thousands a week, — pouring in, with no habits of self-government, whose only idea of freedom is license; and they say this will corrupt and overthrow us, and that our boasted liberty will be anarchy and disorder. Nay, but it is our mission; and with open doors we welcome them in, — the poor, the ignorant, the oppressed, — never hesitating, though their political sentiments be ever so immature. We trust the principles on which we are founded; we trust the power of education and of wholesome social influences and the established habits and character of the nation to control and gradually to mould the various elements; and we believe in America as the home of the free! So of Unitarianism. No wonder its broad basis of liberty should sometimes occasion alarm. Certainly no wonder that persons of the creed-bound sects should predict our ruin; *but our very mission lies in that from which our dangers seem to come!*

Such in the main, are the reasons, as I understand them, for the policy which has been pursued, in the management of the affairs of the Association.

Under this policy, followed with the courage and the earnestness which our faith in the power of Truth, and in the principles of Unitarianism, ought to inspire, I anticipate, when I look at the opportunity before us, results the grandeur of which shall outrun our most sanguine dreams.

REPORTS OF LOCAL CONFERENCES.

[THE following Reports of LOCAL CONFERENCES were kindly furnished for presentation at the annual meeting of the American Unitarian Association. They were prepared because our several organizations have been working in such close co-operation, that the secretaries believed such a statement of the work of each, and the opportunities developed by this work, would be of great interest, and might be helpful in the deliberations of the Association (of which most of those connected with the Conferences are members) in regard to its future plans of action. We are glad to present them here, as an indication of the real practical value, which has already become so manifest of this great plan of organization.

In order to give some uniformity to the reports, a series of questions, prepared by one of the Local Secretaries, was printed and sent by the several secretaries to the churches, in order to procure desired statistics.

From the answers to these inquiries, several of the secretaries have submitted carefully prepared tables, showing exactly the record of the individual societies. These tables are very interesting and valuable; but, as some of the societies requested that no publicity should be given to their returns, the tables are not printed with the reports, and only the aggregate results are given.

A few reports were presented too late to be here printed

REPORT OF THE WESTERN CONFERENCE.

THE churches embraced within the limits of the Western Conference, with a few exceptions, have never contributed to the funds of the Unitarian Association; but whatever they have done for denominational objects has been done through the Western Conference, or by their individual and separate action. During the year 1867, I find, from the statistics I have been able to gather, that all these churches have received copies of the "Monthly Journal" from the Association, for gratuitous distribution; that from ten to one hundred copies have been sent to each society through the year, and tracts given to them whenever called for; that the Association has assisted in the support of eighteen ministers and missionaries, besides the generous aid it has given to the students of the Theological School at Meadville, and to professors at Antioch College; that it has contributed towards the purchase or erection of five church edifices; and employed a number of ministers and students in transient missionary service, preaching at different places, selling books, and circulating papers and tracts. In these various ways, the Association has expended, during the year, not less than $12,000 within the limits of this Conference. It has done its work here in a broad and catholic spirit, setting up no dogmatic tests, but aiding men and churches wherever there was promise that a good Christian work would be done. And its expenditures have been judicious, as well as liberal, promising a fair return in permanent growth and in beneficent influence.

The amount raised by our churches for strictly denominational purposes, and expended through the Western

Conference or individual action, may be put down at $5,400; for benevolent objects, including the education of the freedmen, the care of orphans, the relief of the poor, and other philanthropic work connected with the churches, $14,790; for the repair and erection of church edifices, $65,450.

The proportion of our people who take our religious papers and magazines, is variously estimated, in the different churches, to be from one-fifth to one-half; and about the same proportion of them have our religious books. The "Sunday-school Gazette" is taken in nearly all our Sunday schools; and the Society is assisted by a few in annual contributions. Many of our ministers are engaged in missionary work, preaching in public halls and school-houses, and doing all in their power to extend a knowledge of our faith in districts where it is comparatively unknown. From personal acquaintance with almost all of our Western churches, I think I may say that they are generally prosperous, that they are more deeply impressed with a sense of the greatness of the opportunity which they now have for influence and work than ever before, and more anxious to make their principles known and felt throughout the country. They have ceased to expect or desire mere toleration: they mean to assert their ideas in the boldest and strongest way, and make them aggressive in every community.

During the last three months, I have been acting as the Western Secretary of the Association, and have given my whole time to the duties of that office. My work has been necessarily spread over a vast extent of territory. I have made it a point, as far as it was possible, to visit all our churches, find out their actual condition, counsel with the pastors and people concerning the prospects and

needs of the cause, interest them in plans of missionary labor, and so bring them all into real and hearty sympathy with each other and with our work. I have supplied vacant pulpits, by correspondence with those ready to enter upon our work here temporarily or permanently. I have preached for our ministers while they have gone into the missionary field for one or more Sundays. I have visited new places, to preach to whoever would come to hear me, and consult with the friends of our liberal faith on the steps to be taken to develop and organize liberal sentiment. I have taken an office in Chicago, at No. 2, Washington Street, where all our publications, tracts, papers, periodicals, and books will be kept, and where our churches and missionaries may be supplied with our literature. Here I hold myself in readiness to advise, with our parishes and ministers and the friends of the liberal cause, on all matters pertaining to the interests of our work and the good of our churches. During these three months, I have travelled 6,258 miles, visiting nearly all our churches in Wisconsin, Illinois, Missouri, and Kansas; and have preached and spoken thirty-six times in twenty-two different places. At the same time, I have had a very large correspondence to keep up, upon business connected with the work.

Of course, this is scarcely a beginning of what there is to do; but it seems to me a step in the right direction. If I can go on patiently doing the work as it opens before me here, and if the Association will be satisfied to wait for the fruit, doing what they can to encourage all good workers, there will come at last an abundant harvest of liberal-Christian churches and earnest Christian souls. But we must sow in faith. We cannot reasonably expect great, immediate, and visible results. We must work in a broad, hopeful, fearless way; believing that no really

earnest preaching of the word can fail anywhere to bless mankind; that nothing done for the truth, in the spirit of Christ, shall ever be in vain.

Truly yours, C. A. STAPLES.

REPORT FROM THE NEW-HAMPSHIRE UNITARIAN ASSOCIATION.

IN response to the request of the Secretary of the American Unitarian Association, the following account of the condition of things in New Hampshire is submitted: —

From a careful survey of the field, there is room for no doubt of a rapid growth of liberal views throughout the State within the last few years. This shows itself in various ways. Not unfrequently it is seen in the seedy-looking, tumble-down, or half-filled meeting-houses of the "evangelical" sects. These deserted or half-deserted edifices, *multiplying every year*, are the significant monuments of a faith either dead or dying, and for which this age has no promise of a resurrection. There are plenty of towns in this State where it would seem that nearly all the sects have tried their hand, one after another; and where all have shown, by the result, their total inability to satisfy the wants of the people, who have grown more and more sceptical of the worth of *theology*, with each new effort. They are grown totally callous to the sectarian cry of "*Believe this, believe that,* OR BE LOST!" while there is no ground for supposing they would be deaf to him who should propose any reasonable and noble work TO DO.

Special efforts have been made to have our views known — the movement, in several instances, beginning with the people themselves — in the following towns:

Andover, Canaan, Franklin, Guildhall (Vt.), Hanover, Jaffrey, Jefferson, Kensington, Littleton, Milford, Newport, Northumberland, Richmond, South Newmarket, Washington, Winchester, and perhaps a few others. And in most cases the good attendance upon our public services, the high character of many of those most interested in them, and the eagerness with which they have taken such tracts as we have had to offer, — all indicate a very great and wide-spread interest in our work. There is no expectation or thought of building up churches in many of these places thus visited. Religious matters are too nearly in a state of chaos. The old sectarian lines and prejudices, and merely local disagreements, often forbid union for the present. But we believe broader, humaner, and more charitable views sown broadcast will lead to more tolerant and harmonious feeling; and when the day of crystallization comes, when *The People's Church* shall be agreed upon, we trust it will be established upon principles durable as human nature itself; and we hope that, in our way, we shall have contributed something to hasten its coming and give it strength.

I am convinced that the theatre services in Boston, so extensively reported by the daily press, have done a great deal to create an interest in practical religion, and in the work and publications of the Unitarian denomination. They have brought to the favorable notice of thousands a religious body, the very name of which has hitherto been a bugbear, or a synonym of slothful ease. In this State it was felt that the new and favorable disposition, on the part of many, to read publications which before they had been induced, by the "keepers of the faith," assiduously to shun, afforded an opportunity, not to be lost, to place in the hands of the people our freely offered Unitarian tracts. We trusted they would lead to thought and

discussion, and in the end to less dogmatism and a better life. We were exceedingly glad to seize the chance of showing, that there were at least *two* sides to some questions, which many think Calvin and some of his contemporaries settled once for all. For the sake of opening the discussion of the Trinity upon textual grounds, I asked the American Unitarian Association if they would not republish, in tract form, Dr. Peabody's first discourse on Jesus Christ, in his "Lectures on Christian Doctrine." This seemed to me to be the best treatment of the subject, from an exegetical point of view, for general circulation; and from the high esteem in which its author is held by the "evangelical" sects, nothing seemed so likely to command their attention and respect. The American Unitarian Association very kindly complied; and of these, and other tracts on various subjects, several thousands are in process of distribution throughout the State. The method of distribution has been to obtain from the State Register, or Political Manual, or in any other way, the names of as many prominent citizens of each town as possible,—physicians, lawyers, justices, selectmen, &c.,—and send tracts by mail to each address. This has been done under the sanction of the directors of the New-Hampshire Unitarian Association; who voted to ask the American Unitarian Association to reprint another of Dr. Peabody's lectures, for the same purpose,—the very excellent one on "Human Nature."

Another encouragement we have in the general prosperity of our own churches throughout the State. With the exception of two or three, we are assured that they are increasing in strength and influence. For building purposes, enlargements, or repairs, the churches have raised, *within their own limits*, as reported to us, $28,330; for denominational purposes, about $2,500; for purely

benevolent objects (public collections), $3,514. (From two churches, Concord and Charlestown, no reports reached us.)

Of religious periodicals, reported to us, taken in the societies, there are copies of the Liberal Christian, 128; Christian Register, 126; Radical, 14; Christian Examiner, 11; Religious Monthly Magazine, 10; also quite a number of Universalist papers. The American Unitarian Association sends *gratuitously* to the churches 400 to 500 copies of the Monthly Journal.

In behalf of the New-Hampshire Unitarian Association,

J. C. LEARNED, *Secretary.*

REPORT OF THE MAINE CONFERENCE.

TOPSHAM, May 1, 1868.

MY DEAR SIR, — This is my fourth report, in all, relating to missionary work in Maine; two of them having been made to the Maine Conference, and two to you, as Secretary of the American Unitarian Association. In my first published report, which may be found in the "Monthly Journal" for October, 1866, the plan of operations was given which I proposed to follow, and the principles which would control my actions, with reference to other liberal denominations. To this plan and to these principles I have uniformly adhered, endeavoring to keep myself as far as possible in the right, in all my intercourse with Christians of every name, and to give no just cause for complaint by any unwarranted interference with "other men's labors." If in any instance I have failed in this purpose, it has certainly not been my design.

I have not been conscious, in any case, of violating the golden rule, — of doing to others what, under similar circumstances, we could reasonably complain of if others should do us.

It has so happened, that some of the fields which I have visited, and in which I have labored with more or less success, had been previously occupied by our Universalist brethren; and that some dissatisfaction has been expressed, in certain quarters, at the course which has been pursued. This was not unnatural, perhaps; but it was wholly without just cause.

Complaints have been made more especially with reference to Hallowell, Saccarappa, and Yarmouth. The facts are simply these: —

In Hallowell there are two liberal societies, — Unitarian and Universalist. Both of them were weak, and neither of them able to support preaching alone. The Unitarian society was the older, and at one period more flourishing. The Universalist manifested more life. Some in both societies were desirous of union, in order to increase their strength. Some among the Universalists expressed the desire, that the Unitarians would get a minister with whom they could sympathize, and to whose support they would willingly contribute. I went to Hallowell in order to ascertain the true state of things, and to preach. I preached to good audiences in the Unitarian church. The Universalists furnished the choir, and many of them attended the services. All seemed very cordial. Of course I advocated the union of the two societies, if it could be effected on fair and honorable principles, and such as would be satisfactory to all parties. I did not advise them to go to the Unitarian church, nor to settle a Unitarian minister: I left these questions to be decided among themselves. I have been consulted once or twice

as you know, by some of the leading members of the Universalist society in Hallowell, in regard to a minister; and I have sent one or two there at their own request, but not until so requested. I have not attempted, in any way, to interfere with their religious preferences.

Next in regard to Saccarappa.

Some time during the month of December, 1865, and previous to my appointment as State missionary, a gentleman from Saccarappa called at my house on private business of his own. I had then eight sabbaths at my disposal, to be devoted to missionary labors, as I might judge best; and I wished to employ them where I could do so to the best advantage. I mentioned this fact in the course of our conversation, and made inquiries in regard to Saccarappa. I was told that there was no liberal preaching there at the time, and that there had not been any for quite a number of years; that the Universalists had a church in the village, but that it was then occupied by the Methodists; and that it was doubtful whether any place could be procured for the purpose, except a hall. He told me, however, that he could make inquiries upon the subject, and inform me by letter. He wrote me shortly after, to the effect that he found a much greater interest in the matter than he had expected; that it was proposed to hold a meeting in a few days, "when the subject would be laid before all present;" that he had stated already to the leading men the conversation we had had; and that it was desirable that I should express to him by letter the terms on which I would furnish them with preaching, and how long.

Thus solicited, I wrote in reply, that if it was the desire of the liberal people in the place, and they would defray my expenses, I would preach to them gratuitously for the eight Sundays already referred to. The proposition,

thus made in compliance with this request, was at once agreed to; and I was invited to occupy, alternately with the Methodists, the pulpit of the Universalist church. The Methodists, however, finding that the church was likely to be wanted, at once resigned it; and there was afterwards nothing to hinder me from using it whenever I thought proper. I had preached but two or three Sundays, when the committee of the society called upon me, and informed me that they had succeeded in raising the sum of three hundred dollars, and that, although they knew that the sum was inadequate, it was the best they could do then; and they would be glad to have me supply the pulpit on alternate Sundays through the year, if I felt that I could do so for that sum. I hesitated in regard to the matter at first: because I was doubtful whether I should be able, consistently with my duties elsewhere, to bestow so much of my time upon that one place; and I did not give them my answer till four or five weeks afterwards, when it became necessary that the question should be decided. Then, having consulted our committee on missions, I acceded to their request. At the close of this arrangement, the wish was expressed by them to have one service every sabbath, instead of two on alternate sabbaths; and this proposition was carried into effect, and their pulpit is still supplied every Sunday afternoon by a minister of their own choice.

The following extract of a letter sent to me by the parish committee, and signed with their own names, will be, I think, a sufficient voucher for the facts which have been stated: —

SACCARAPPA, Jan. 20, 1868.

. . . We of our own free will and accord, without any solicitation on your part, gave you a call to supply us with preaching, until we could make some other arrangement; which you did, to our complete satisfaction, for about fifteen months. Since that

time we have taken the responsibility, without consulting those who are not connected immediately with the society at Saccarappa, to employ the Rev. Mr. Hewes, who supplies our desk at the present time. And it is with pleasure that we express our thanks and obligations to you personally, and through you to the Unitarian Association, for the service rendered us in our then feeble condition.

I may add to the foregoing, that the society at Saccarappa has been constantly increasing; that the pews are now all taken up; and that I have been assured there is scarcely an individual among them who has any regrets for the course that things have taken.

Lastly, Yarmouth.

The first knowledge I had in relation to the liberal cause in Yarmouth was through a letter from you, informing me that you had been called upon by a gentleman of that place, who, speaking for himself and others, desired that a Unitarian minister might be sent to them. I went there by your request on a week-day, — not, of course, to preach, but to ascertain as far as I could the true condition of things. I found there a Universalist house, and the remnant of a Universalist society. But the house had been unoccupied for quite a number of years. They were now desirous that it should be occupied again. Some preferred a Universalist; others, a Unitarian: but all had agreed to act together, let the result be as it might. I was asked to supply the pulpit for two Sundays, and did so, to the apparent satisfaction of those who heard me. In the mean time, it was decided among them to employ a Universalist, if they could obtain one of character and education. Otherwise, all were to unite on a Unitarian. I left, with the understanding that I might be wanted again. A Universalist minister was found. He continued with them about three months. Then again the church was closed, and remained so for a year or more.

They seemed to have become discouraged; and there was no apparent prospect of their doing any thing more for the present. Finding that this was the case, I told them that, if they wished for preaching, I would supply them occasionally through the winter, and they could pay me what they felt able. They accepted the offer, and I have done as I promised. But I have done nothing by word or act in opposition to any class of liberal Christians. I have not made the least suggestion, or given the slightest hint, that they should change their denominational relations. I supposed the people competent to act for themselves in regard to all such matters; and I was willing that they should. They certainly should be allowed to speak for themselves in regard to this matter. You can ask for nothing more explicit than the letter from which the following extracts are taken. It bears the signatures of six of the principal members of the society, and those who pay nearly all that is paid for the support of preaching, whether Universalist or Unitarian. It is dated —

YARMOUTH, Jan. 8, 1868.

. . . The spirit manifested towards you is unjust and ungenerous. You have not "tried to do any thing in opposition to our judgment and inclination." You have not in the least "presumed to dictate to us as to what we must do, and how we must do it:" we have not been "deceived or misled" by you in the course we have taken. No word or act of yours toward us can in any way be construed as underhanded or unfair.

. . . In the early part of this winter, you came here, and proposed to supply our society with preaching occasionally through the winter, and for us and others to pay you what we were able to do. We accepted your kind offer. You have been among us, and preached for us. We, and others who have heard you, have been pleased with and benefited by your discourses and those of Mr. Swan. A new interest seemed to be springing up here in Yarmouth, to know more of the true spirit of liberal Christianity. But all at once Mr. A. and Mr. B., with more zeal than knowledge,

are alarmed for the cause of Universalism in Yarmouth, though not a finger have they raised heretofore, when the church was closed, to help us. We feel that you must continue to come here, or send some one in your stead, as you have done, without regard to uncharitable charges that may be aimed at you or ourselves. . . . We care nothing about dogmas and creeds. It is a rational religion we need.

I regret the necessity which calls for this vindication; but as charges of unfairness, and improper interference with churches of another denomination, have been publicly and persistently made, I have deemed it my duty to state the simple facts in these cases, that all who feel any interest in the matter may be able to judge for themselves whether I have violated any of the principles which I avowed, or not. Now I pass to other topics.

It was not my purpose, when undertaking this mission, to direct my efforts exclusively to the forming of new societies, or to the reviving of old ones; but also to the object of diffusing our sentiments and making known our principles wherever I could have a hearing, and by the circulation of books and tracts and periodicals, as opportunity might offer, even should there be no prospect of immediate, visible results. The sower who goes forth to sow, must not be discouraged if some seeds fall by the wayside, and some on stony places, and some among thorns; for some also may fall upon good ground, and bring forth fruit,—thirty or sixty or an hundred fold.

Some of the places which I have visited for this purpose, and where I have preached occasionally, are Litchfield, Bowdoin, Windham, Gorham.

At Litchfield, I preached in the town-house, and had good congregations. One lady, seventy years old and upwards, walked the distance of several miles to attend the services; and told me that she should be willing to walk much farther, for the sake of hearing that kind of

preaching. The liberal element is here quite large, and, it is said, could support a minister if so disposed. But the population is widely scattered, composed chiefly of farmers, and unaccustomed to contribute much for religious purposes. Moreover, it is about equally divided between Unitarians and Universalists, who do not in all cases readily coalesce, and whose combined efforts would be necessary to permanent success. As the latter were holding occasional meetings in the town, I thought it better to yield the ground, and attempt no organization.

I was a good deal interested in my visit to Bowdoin. This, too, is an agricultural town. At Bowdoin Centre is a plain but comfortable meeting-house, owned and occupied for the most part, if I am rightly informed, by the Methodists and Free Baptists. None of them, as far as I could learn, had ever heard a Unitarian. By permission, I made an appointment to preach there on the 28th of June. The church was full. I told them that I came and should preach to them as a Unitarian, and that I should expect nothing for my services. They listened to me attentively through the day. At the close of the morning services, I offered them some tracts, which were eagerly taken. I observed that they were having a consultation among themselves, but did not know to what it related. At night they came to me, and said that they wished me to come again, and would take up a contribution; for they were willing to pay for such preaching as that. I reminded them of what I had said, — that my services were already provided for, and that I could receive no compensation from them. I told them, that whatever they felt disposed to give would be thankfully received, but that it would go to increase the funds of the American Unitarian Association, and of the Maine Conference of Unitarian Churches. They replied that it

made no difference. They wished to contribute just the same; for they liked the doctrine. They did contribute; and, though the sum was not large, it was as much as they were accustomed to collect on such occasions; and it showed their good-will. I hope to visit them again.

At South Windham I preached but once, — on Sept. 1, at five, P.M., — going there from Saccarappa. The congregation numbered about one hundred and twenty-five. The Universalists have here a very comfortable church; but it is rarely occupied. I was told that there are more than sixty liberal families in the town; but they are spread over the whole territory, so that it is quite difficult for them to come together, except in good travelling and pleasant weather. This is probably one cause why regular public services have so long been suspended. I met with a very kind reception; but, under the circumstances, I did not think it right for me at the time to inaugurate any movement which might tend to excite jealousies, or afford cause for complaint. Though there are no present indications of a change for the better, in the society as it now is, yet it is among the possibilities that such a change may hereafter occur; and I desire to put no obstacle in the way.

Gorham is a large and pleasant village, nine or ten miles from Portland, on the Portland and Rochester Railroad. There are, I believe, but two churches in it. The dominant influence has always been Orthodox Congregationalism. I supposed that it would prove a hard soil for us to work; and I was not mistaken. Some excellent Unitarian families are there, but they are very few. I thought it advisable to ascertain how many others there might be who would be inclined to co-operate in a liberal movement. I preached there three Sundays, and Rev. Mr. Everett one. The congregations varied from about

twenty-five to two hundred, according to circumstances. We occupied the town-hall, which, as the weather grew cold, became uncomfortable, and the meetings were necessarily suspended. Probably most who came did so from mere curiosity. I heard of some, however, who came out of sympathy with our views. If the movement here should be recommenced, a preacher should be sent who will be sure to draw an audience, and whose power will be felt.

I have preached several times at Freeport, eight miles from Brunswick. The work was commenced in this place, and has been carried forward till now, by the Rev. Mr. Copeland, of Brunswick; and to him belongs the credit of whatever degree of success has hitherto been attained. The people are intelligent, and have considerable pecuniary ability. They are respectable for numbers, for character, and influence. They are evidently in earnest. They labor under the disadvantage of having no good place for holding public religious services; but it is hoped that this inconvenience will soon be remedied. It has been proposed by them to build a comfortable but inexpensive house of worship during the summer; and I trust the plan will be carried out.

I have preached occasionally at Farmington. Our friends there do not seem to have made much progress during the last year; but the liberal element appears to have been growing stronger. On my last visit, Feb. 16, the congregation, in the afternoon, was the largest that I had seen. I was authorized to find them a minister suited to their wants. He must be a man of ability and discretion. Such a man would be welcomed, and sure to meet with success; while one without these qualifications would undoubtedly fail.

The most interesting work of the year, in view of

what has actually been accomplished, taken in connection with all the antecedents and with present circumstances, has been at Castine, a beautiful town, of historical note, of considerable wealth, and formerly of much commercial importance, situated on the east side of Penobscot Bay, and almost surrounded with its waters. The population, however, has never been large; and the business of the place has for many years remained nearly stationary, in consequence of its isolated position. The First Parish was organized about seventy years ago, near the close of the last century; and the Rev. Mr. Mason, a Unitarian, was settled over it. He retained his connection with it for about a third of a century. The pulpit was then temporarily supplied by different ministers for a number of years; after which the church was closed, and the congregation sought other places of worship. It is said that for twenty years the bell on this church had rung regularly to call other congregations together, while its own pulpit was vacant, and no congregations assembled there.

Within a few years, Castine had been brought into more regular communication with other portions of the State by a line of steamboats; and it had recently been selected as a suitable location for one of the two State normal schools. These, with other indications of renewed prosperity, led to the hope, that, if proper efforts were made, the interests of liberal Christianity in that community might also be revived. At the meeting of the Maine Conference during the last week in June, it was determined to make the trial. A correspondence was opened, and arrangements were made for supplying the pulpit until the matter could be fully tested, and the question decided. I went to Castine myself. I supplied the pulpits of brother ministers, that they also might go.

All were pleased with the place and the people, and encouraged by the prospect. Our friends there were satisfied that they had waited long enough, and that the time for action had come. Business meetings were called. A subscription paper was started, and generously signed to the amount of more than a thousand dollars. A new society was not formed, but the old parish was re-organized. In this way they were able to preserve all the old traditions and associations, besides being able to avail themselves of a parish fund paying annually somewhat less than two hundred dollars. This sum, added to the subscription, enabled them to start with the full sum of twelve hundred dollars, raised among themselves. The next difficulty was to find a minister adapted to the situation. Here, too, we were successful. The Rev. George F. Clark, who was the first minister sent there, proved highly acceptable, and has been retained. I hear that the society is still prospering, that the people are interested, and that the church is well filled, and the Sunday school large.

The results that have been attained in this State since the missionary movements began, so far as they have been determined, are briefly these: —

Waterville. — A new and beautiful church and a flourishing society, through the labors of Rev. Dr. Sheldon.

Ellsworth. — A beautiful church and prosperous society, through the efforts of Rev. Mr. Savary.

Saccarappa. — A church, in which there had been no liberal preaching for years, filled with attentive worshippers.

Houlton. — A church remodelled, a society revived, and permanent ministrations.

Farmington. — A new and promising society organized, and waiting for a minister.

Castine. — The First Parish re-organized under favorable omens, and provided with a pastor.

Freeport. — Interested audiences, hopeful of the future.

Of the seed that has been sown broadcast, nothing positive can be asserted now; but it is believed that all will not prove fruitless, and that "in due season we shall reap, if we faint not."

Other work is before us. Other fields are to be visited. Some may require the plough and harrow; some may be ready for the planting; some may need watching and tending; and some may be ripening for the harvest. It matters but little who shall sow and who shall reap, provided the work is faithfully performed. For when the harvest is gathered; when he who may have gone forth even weeping, shall return at length, "bringing his sheaves with him," — then both sower and reaper shall rejoice together.

Very truly yours, A. D. WHEELER.

REPORT OF MIDDLE AND SOUTHERN STATES CONFERENCE.

WILMINGTON, DEL., May 1, 1868.

Rev. C. LOWE, Secretary.

DEAR SIR, — I herewith send you the report of the Conference of Unitarian and other Christian Churches of the Middle and Southern States.

I send, in this report, the *total* of the parishes reported to me; viz.: Northumberland; Church of the Saviour, Baltimore; Washington, D.C.; Germantown and Wilmington; and Vineland.

I have not received reports from First Independent Church, Baltimore, nor from Dr. Furness's Society, Philadelphia.

QUESTION.

1. *What has the American Unitarian Association done for you, or your society, or for the promotion of liberal views in your neighborhood, since Jan.* 1, 1867?

ANSWER.

1. Contributions in money, viz.: —

Loans for churches	$8,000.00
Support of ministers	2,924.42
	$10,924.42

2. Books: Supplied *two* parish libraries.
3. Tracts: 15,500 copies.
4. Periodicals: 117 "Journals."
5. Preaching: Supplied pulpit of Washington Parish.

QUESTION.

2. *What have you, or your society, or any individuals in your society, done for the American Unitarian Association, or for Conference, or for the Sunday-school Society, or other denominational objects?*

[State the missionary work done, tracts, &c., distributed, books sold, funds raised, correspondence, &c.]

ANSWER.

1. American Unitarian Association $752.00
2. Missionary work has been done in New Jersey, by Rev. Mr. Clute, in eight places in "Vineland Tract;" in Pennsylvania, by Mr. Porter, at Scranton, Wilkesbarre, and near Northumberland. At Atco, N.J., a society has been formed, and arrangements made for the employment of a missionary. In Maryland, Mr. Ware has preached at Mount Washington, near Baltimore; and will continue the service at the Park during the season.
3. Tracts distributed: 50,000 pages.
4. Books sold: No report.
5. Funds raised: Conference expenses $50.00
6. Correspondence: No report.
7. Books given away: 100 copies.

N.B. — No estimate of *individual* contributions, or of donations to Sunday-school Society, given in reports.

QUESTION.

3. *What amount of funds (not including your contributions for denominational purposes) has been raised among you for benevolent and charitable objects during the year?*

[State particularly the amounts raised for the education of the Freedmen.]

ANSWER.

1. Benevolent objects, including home charities, sewing-schools, &c. $689.00

N.B. — Very incomplete returns.

2. Freedmen $3,743.22

($2,000 from J. F. W. Ware included in this.)

(1.) Our parishes are all working with local societies, wherever they exist.

(2.) I think a safe estimate for *undenominational* purposes, given by our people, would be $5,000.00

QUESTION.

4. *What moneys have been raised or expended for church building, repairs, or improvements?*

[State what changes have been made.]

ANSWER.

1. Church-building: —

Germantown	$30,000.00
Vineland	7,000.00
Wilmington	15,000.00
Baltimore, Rev. J. F. W. W.	7,000.00
Total raised or expended	$59,000.00

This includes loans, subscriptions, home collections, and, in Mr. Ware's society, is but the commencement of an effort.

QUESTION.

5. *What religious periodicals, and how many of each, are taken in your society?*

ANSWER.

1. Periodicals, and numbers: —

(1.) Christian Examiner	No report: say	6
(2.) Register	„ „ „	50
(3.) Monthly Journal		200
(4.) Religious Magazine		6
(5.) Liberal Christian		40

(6.) Radical. Few taken.

The number in this report is mere guess-work, but I think it is not too large. "Monthly Journals" are *paid for*. Does not include donations from American Unitarian Association.

QUESTION.

6. *What proportion of the families in your society, do you think, own and read more or less Liberal-Christian books?*

ANSWER.

From all the estimates given, I suppose three-fourths of all our people have and read our Liberal-Christian books.

There is a wide-spread and continual demand for our literature, among our people and the community about us.

GENERAL REMARKS. — The Sunday-school work of our Conference is not reported. I think there are schools in all the parishes.

Number of schools	9
„ „ scholars	400
„ „ teachers	65
„ „ volumes	1,000
„ „ papers taken	500
Expenses	$500.00

I give fair statement. Next report will be exact.

Conference meetings have been well attended, and they are now a success, and effect much good.

F. ISRAEL, *Secretary.*

REPORT OF NORFOLK-COUNTY CONFERENCE.

MEDFIELD, April 15, 1868.

MY DEAR SIR, — I send you a record of such returns as have thus far been received from the Unitarian churches connected with the Norfolk Conference.* It may, I think, be inferred from this record, that, without those demon-

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* A carefully prepared table was submitted along with this report, of which we give the following condensation: —

Contributions.

To the Unitarian Association	$4,843.46
„ „ Sunday-school Society	564.45

strations which attract popular notice and applause, these churches have been in a sound and vigorous state through the past year. The amount of their contributions to the Unitarian Association, the Sunday-school Society, and other institutions, may not have been as large as that of some former years, while their interest in the objects of those institutions has remained undiminished. Local circumstances, peculiar to each church, may have prevented a continuance of their former liberality, or that liberality may have been of necessity turned into other channels.

Whether the spiritual prosperity of these churches may be, with confidence, inferred from the record, may indeed

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To the Children's Mission	145.50
„ „ Freedmen	3,864.00
„ „ Poor whites and Cretans	530.00
„ „ Meadville	225.00
„ „ Various purposes connected with the denomination, including money spent for church improvements	7,633.79

Donations Received.

From Unitarian Association	$350.00
„ „ „ Monthly Journals	275
„ „ „ Tracts	750

Periodicals and Papers taken.

Christian Examiner	5 copies.
Religious Magazine	11 „
Sunday-school Gazette	115 „
Christian Register	87 „
Liberal Christian	17 „
Monthly Journals	122 „
Radical	8 „
Universalist	11 „

This is a much smaller number than is taken, and only approximates the supposed number reported by the pastors.

be matter of doubt. Yet it would seem that the expenditures, of which it tells us, do imply a good measure of spiritual life and energy; and, apart from the record, there is good reason for believing that a high state of spiritual life and energy does exist in several of these churches.

In Dedham, the spirit awakened by the ministry of their late pastor continues to animate the whole parish, now that he is no longer with them to feed and foster it. Weekly conferences continue to be held, which are fully attended, and have been led by fourteen different members of the society.

In Dover, good evidence has been afforded of spiritual growth and prosperity by the large accessions to the church during the last year, and by the regular attendance of the major part of the congregation upon the Bible-class and Sunday-school. The ladies of the parish have deposited $330 in the savings bank, as a permanent charitable fund, in addition to what they have appropriated to meet immediate calls upon their benevolence.

In Medfield the society appears to be in a highly prosperous and promising condition. The regular attendance on Sunday has been increased, social meetings are held, large expenses are cheerfully met (though exceeding by one hundred per cent any ever met before); and a literary club has been formed, consisting of twenty-two families, for the purchase and use of the best periodicals and some valuable books.

In Sharon a new life has been created in the parish, which gives reasonable prospect of permanent and most desirable results. The congregation is enlarged, and social meetings in the vestry are described as "seasons of refreshing from the presence of the Lord."

In South Natick the society, limited in means as in

numbers, has kept alive a deep interest in the operations of the Association, and would have gladly contributed to aid them had it been possible. They have selected from their Sunday-school library about one hundred volumes of books, which were forwarded to a young man now resident in West Virginia, where he has gathered a Sunday school, which meets every Sunday. He reports that the books are eagerly welcomed, and all doing a good work. More might be said, I have no doubt, about the spiritual condition of the other churches; but the answers to the inquiries addressed to them have not afforded me any information beyond the statistics embraced in the record. More minute inquiries might have elicited information which would be most satisfactory and encouraging.

If I can render any further service in this matter, please command it, and believe me always, with kind regard, Yours truly,

CHARLES C. SEWALL.

REPORT OF SECRETARY OF ESSEX-COUNTY CONFERENCE.

TO THE SECRETARY OF THE A.U.A.

DEAR SIR, — In accordance with your request, I present you some items in regard to the Essex-County Conference; less full and satisfactory, however, than they would be if answers had been returned to all the questions in your printed circular.

The Conference was organized at Salem, Dec. 11, 1866. Five meetings have been held, all at the larger places in the county. At first they were attended by few others than the appointed delegates, — three men and three

women from each of our fifteen societies. But gradually the interest has increased; and at the last meeting the church was filled morning, afternoon, and night.

It was designed, originally, that the Conference should be in a measure independent of the Association, raising money for missionary operations, and carrying them on within its limits by means of its own officers. Practically, however, this has been found inconvenient, involving all the expense and trouble of two organizations for doing the same work, without any corresponding advantages. So that now our funds are placed in the hands of the Association, with the understanding that appropriations to the extent of these funds shall be made for whatever objects within the Conference both Executive Boards shall approve.

The chief work of the Conference, thus far, has been the canvassing of the various towns in the county, and the supply of preaching in those where the liberal element would seem to warrant it. Movements have been made in Ipswich, Amesbury Mills, West Amesbury, Middleton, and Groveland; with the supply of preachers a part of the time at Lynnfield Centre, and services on two Sundays at Wenham. Services in Ipswich have been carried on regularly since June of 1867, the society there having raised $500 towards its expenses. Middleton, also, has had one service a week since Autumn. An unexpected degree of interest has been evinced wherever our word has been spoken. People have often come to hear it who had not been to a religious service before for years. It has revived and kindled the faith of those scattered in every community who have sympathized with us; errors and prejudices about us have been dispelled; and repeatedly it has met wants, moved and quickened souls, that no other sect has been able to reach.

In regard to your special questions, —

1st, Our relations with the Association have been throughout harmonious and pleasant. The "Monthly Journal" goes into all our societies, with occasionally a bundle of tracts. The tracts are taken with great avidity, and have proved exceedingly useful where we have started new societies. The Association, also, has been an indispensable agency in helping us occasionally to preachers for carrying on our work.

2d, Eleven societies in the Conference have contributed to the American Unitarian Association the sum of $2,833.49. A large part of the ministers, also, have given their services from one to twelve Sundays, in laboring for the new movements.

4th, North Andover has raised for church repairs, $900; Beverly, $18,000; Danvers, $325; Lawrence, $6,000; Lynn, $6,000.

5th, The Monthly Journal, Monthly Religious Magazine, Christian Examiner, Radical, Christian Register, Liberal Christian, Sunday-school Gazette, and Independent, are taken to some extent in all our societies.

6th, Not more than half of our families own and read to any extent liberal-Christian books. We hope the present year to put them in all town libraries throughout the county, and to make a decided effort for their circulation in families.

This is a sorry report in comparison with our real condition. We are full of plans and hopes for the future; and, encouraged by the success of what has been already undertaken, enter on our labors the present season with new zeal and activity.

JOHN C. KIMBALL, *Secretary.*

of which the superintendent shall be chairman. Its duties shall embrace all pertaining to its organization, efficiency, and wants.

2. A Committee on MISSIONARY WORK. Its duties shall consist of the distribution of our religious literature, ascertaining the actual religious wants of the town, the attendance or non-attendance at church and Sunday school, reporting these facts to the Advisory Committee.

3. A Committee on CHARITY, whose duty it shall be to take measures to relieve the suffering and needy, and promote other objects of Christian benevolence.

4. A Committee on CHRISTIAN FELLOWSHIP. This Committee shall extend the hospitality of the society to strangers, aiding any wishing to obtain pews, and promoting the mutual acquaintance of pastor and people. They shall take an interest in those leaving the society, seeing that they receive a letter of introduction to the society of our faith where they may be going, or the one nearest to that point. They shall devise means for the protection and improvement of young persons, and also for strengthening the society by the introduction of new members.

5. An ADVISORY COMMITTEE, composed of the chairmen of the other committees, over which the pastor shall preside. It shall be their duty to consult upon the general interests of the society, discussing means for its prosperity, marking out the stated times in the year for denominational and philanthropic contributions, and the objects for which appeals shall be made; and also to consider the best means of promoting a pure social life.

These committees shall hold stated meetings, and make an annual report to the congregation.

This plan is submitted as simply suggestive of one of the various methods which may be adopted for the accomplishment of the end designed.

Respectfully submitted in behalf of the Conference, by the Board of Officers.

W. G. SCANDLIN, *Secretary.*

Following this same thought, with the purpose of drawing our laity into co-operative Christian labor, we have concentrated effort upon missionary work; issuing a series of questions, the answers to which should form an annual report of the societies to the Conference, show-

ing their internal condition and the sphere for missionary work lying almost under the shadow of their steeples.

Worcester Conference of Congregational (Unitarian) and other Christian Societies.

CHRISTIAN FRIENDS, — This circular is issued in accordance with a vote of the Conference held at Uxbridge, Sept. 10th and 11th, 1867, "asking an annual report of the condition of each of our societies," and for the completion of its previous action, an organization whereby we hope to open the sphere of missionary work around us.

QUESTIONS ON ANNUAL REPORT OF SOCIETY.

1. Legal name, and date of organization of society?
2. Number of families that are regular worshippers, with addition or loss during last year?
3. How many church-members or communicants?
4. How many and what services are held on Sunday, and what meetings during the week?
5. Known causes of prosperity or decline of the society. Any other particulars which will be of interest, and help show its condition. And any suggestions as to the way in which the Conference can be of service to the society?
6. How many teachers and how many pupils in the Sunday school, with addition or loss of last year?

QUESTIONS AS GUIDE TO MISSIONARY WORK.

1. Population of town?
2. Proportion of population outside of all religious societies?
3. What religious societies in town, and average attendance of each?
4. Number of villages (in town) of sufficient importance to have a store, post-office, or public hall; and how many of said villages are without any religious service?
5. Can you give the names of any families of liberal faith in neighboring towns where there are no liberal societies?

Have you organized your society on the plan recommended by the Conference?

As this report is to be made by the Secretary of the Conference at its annual gathering in January, to give time for its preparation, these statistics should be forwarded early in the month of

Remember the answers following the order of the questions. In the interests of our common faith we ask this early response.

By order of Board of Officers.

WILLIAM G. SCANDLIN, *Secretary, Grafton, Mass.*

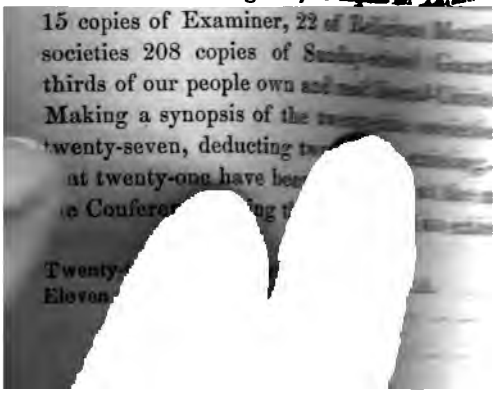
The committees on missionary work were advised to obtain the statistics, through some member of their parish, in each school district of their town; the number in each family where they attended church; and, where not attending church, any general remarks showing character and possibilities.

This was giving the work into hands who knew what was wanted, and asking that which required little for its accomplishment: familiar as all are in the old school districts of the town. In this way the Conference starts the committees, and they set from nine to fifteen others in operation. Out of the twenty-nine societies in the Conference, fifteen replied to this circular; showing an increased degree of interest, and revealing local conditions for missionary work surpassing our deepest fears.

Having thus helped them toward a discovery of the facts, we are now setting them to work upon the material found: advising district meetings, where the liberal-Christian element of each district meets at the house of some one of its number, with any friends of the parish who are interested in the movement. After brief religious service the report of the district is read, and, where needed, amended. Then our duty to our neighbors is discussed, plans formed [illegible] concentrated. While starting this as [illegible] work with the societies that [illegible] we use all pos[illegible] to bring the [illegible], so that we sh[illegible] have one [illegible] which to conce[illegible] tian purp[illegible] during th[illegible]

nine societies contributed, to the general missiona[illegible]
of the American Unitarian Association. $2,51[illegible]
ceiving therefrom for Conference purposes abou[illegible]
Reports show quite a large number to have drawn [illegible]
the American Unitarian Association for tracts, and [illegible]
ton acknowledges the receipt of a set of its publi[illegible]
for their town library; while the "Monthly Journ[illegible]
often spoken of as donated. Of the seven societ[illegible]
ing to contribute to this general fund, two — Mil[illegible]
Lunenburg — are not existing; Ware has had [illegible]
swept away by fire; and the other four have [illegible]
building anew, or remodelling their old place[illegible]
ship. Eleven societies report the following [illegible]
educational and charitable purposes. $6[illegible]
education of the freedmen (in many place[illegible]
union societies), $398.63; besides large [illegible]
clothing. The Conference collected 6[illegible]
library for Charleston, S.C.; forwarding the [illegible]
Miss J. M. Patrick, of Hopedale, a[illegible]
tion the work was begun. For church[illegible]
churches report $7,670.12. Sunday-scho[illegible]
seven societies, $202.18. Eleven societ[illegible]
ies of Christian Register, 66 copies of Li[illegible]
15 copies of Examiner, 22 of [illegible]
societies 208 copies of Sunday-school [illegible]
thirds of our people own and read [illegible]
Making a synopsis of the [illegible]
twenty-seven, deducting t[illegible]
at twenty-one have be[illegible]
e Confere[illegible]ing t[illegible]

Twenty[illegible]
Eleven[illegible]



Amount brought forward	$67,100.30
[Of this amount $62,000 was given by one individual connected with Dr. Hollis's society in Worcester, for educational purposes.]	
Eleven societies, freedmen; besides clothing and books .	398.63
Eight societies for church repairs	7,670.00
Seven societies for Sunday-school Society	202.18
In all	$75,371.11

Expending for Conference purposes, out of the amount passed to the American Unitarian Association, about $116.00.

Our Conference meetings have added greatly to the religious life of our parishes, and our report is nothing but religious harmony and strength from the union and fellowship.

All of which is respectfully submitted,

WILLIAM G. SCANDLIN, *Secretary W.C.*

REPORT OF THE SECRETARY OF SOUTH-MIDDLESEX CONFERENCE.

DEAR SIR, — The South-Middlesex Conference has attempted little of which the results can be embodied in a report. Its officers have sought to second and co-operate with the work of the Association within its limits. Four public meetings have been held, since January, 1867, which have been well attended; and at all of them there were interesting discussions concerning the practical needs and work of our churches. Some of the topics discussed were the organization of parishes; the true objects of a Christian society, and how they shall be accomplished; the religious education of the young; the state of religion in our churches, and in the community; the

work of the Conference in the promotion of Christianity; and the religious charities devolving upon our churches.

Some efforts have been made to ascertain what towns or districts within our limits are destitute of liberal-Christian preaching; and we trust that important work will be done in this direction during the coming year.

Only two societies within the limits of the Conference have received aid from the American Unitarian Association during the past year. One of these is a new society, in which preaching was sustained for the first three months by the Association; and the other, a feeble society, in aid of which the Association appropriated $100. Tracts have been supplied to several other societies; and nearly all have received the "Monthly Journal." Two town-libraries have been supplied with the publications of the Association. One society in the Conference has published and circulated denominational tracts at its own expense.

Twenty-four societies (out of twenty-seven in the Conference) report $93,104.76, raised for purposes apart from their current expenses. Sixteen societies raised $3,831.70 for the American Unitarian Association; twelve societies contributed $605.16 to the Sunday-school Society; seven societies (and individuals in them) report $4,373.36 raised for other denominational purposes: making a total of $8,810.22 contributed, within the limits of the Conference, to denominational charities.

$79,540.00 is reported, by seventeen societies, to have been raised for purposes of building and repairs. For the Freedmen, $3,088.10 was contributed by twelve societies, besides unknown amounts reported by seven others; and $1,666.44 is reported, by twelve societies, to have been spent in miscellaneous charities.

Many of the reports from the societies are incomplete

in several particulars; and some report additional sums raised for various purposes, but are unable to give the amounts. One society supports a student for the ministry at Antioch College.

The returns in relation to the periodicals of the Association are very meagre. Six societies report a total of 83 Registers, 26 Liberal Christians, 8 Monthly Religious Magazines, and one society takes 16 Examiners. Nearly all the societies report some of the periodicals taken; but, in the suburban towns, it is very difficult to ascertain the numbers. One fact is evident, from the answers to this inquiry, that a very great disposition exists among our churches as to the number of our periodicals taken, some of the smaller ones reporting as many as twenty "Registers," while other and larger ones report only four or five.

The inquiry as to religious books owned and read among our people has elicited little of value; nearly all returning an indefinite answer, if any. One has thought that one-fourth of the people own such books; another, that two-thirds do so; and perhaps the most suggestive reply is, that "not half as many are owned or read as there ought to be." Very truly yours,

HENRY H. BARBER, *Secretary.*

REPORT OF NORTH-MIDDLESEX CONGREGATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

WESTFORD, MASS., April 25, 1868.

Rev. C. LOWE, Secretary, A. U. A.

I HEREWITH present the Annual Report of the North-Middlesex Congregational Conference of Unitarian and other Christian Churches. As some of the returns from

the societies are very meagre, and more or less indefinite, the statements made below must necessarily be short of the actual standing of the churches. The circulars sent me were issued to the several churches; and I have received returns from all but two, — those in Pepperell and in Wilton, N.H. The following are the answers to the inquiries in the circular: —

I. The American Unitarian Association have presented publications to one parish library and to one town library. Also distributed not less than 500 tracts: probably the number is very much larger.

II. The Conference has raised, for American Unitarian Association, $1,233.67; for incidental expenses, $52.17; for Meadville, $100.00; for Sunday-school Society, $69.00; for Children's Mission, $17.00; by books disposed of, $15.10. Total, $1,486.94.

There has been some work done in the way of preaching and of holding Sunday schools in out-districts.

III. Raised for charity (at least), $2,337.95. Probably the actual sum is very much larger than this.

IV. For repairs, such as remodelling pews, purchasing carpets, furnaces, organs, chandeliers, hymn-books, &c., $20,593.41.

V. Sunday-school Gazette, 202; Christian Register, 115; Liberal Christian, 77; Universalist, 4; Christian Examiner, 2; Radical, 2; Friend, 1.

I doubt whether these figures are more than sixty per cent of what the true statistics would show.

VI. Very indefinite answers have been given to this; yet I judge that a very fair proportion of the families in the societies read our literature. "*Our* literature" is a thing of so great range, that it is difficult to define its limits. In our own town, I find that the books presented by the Association are finding friends; and, what is very encouraging, the readers are, very many of them, by profession, entirely without the pale of our fellowship.

I have been interested in these reports. I find that North Middlesex is more alive than it has had credit for. We have a goodly fellowship in the ministry here, and a fine circle of churches.

You asked for suggestions regarding the work. For quite a while it has seemed to me, that one grand need is that of a *bishop*, whose duty it should be to visit as many churches as possible, present the claims of the cause, and in every way possible strengthen the bonds of our fellowship. Such an apostle would do more than we can estimate toward proving what now seems so difficult of proof, — that, as churches, we are *members* one of another. Especially would the country churches find it an inspiration to receive an official visit from an officer who should have the credentials of the American Unitarian Association, no less than those of the Spirit. The sum, whatever it might be, which the creation of such an office would require, would, in my opinion, be well expended.

Another suggestion is, that meetings be held, at stated times, of the *secretaries* and *treasurers* of all the Local Conferences.

Yours, &c., GEORGE H. YOUNG,
Acting Secretary, N. M. C. C. U. & C. C's.

REPORT OF THE CONNECTICUT-VALLEY CONFERENCE OF UNITARIAN, CONGREGATIONAL, AND OTHER CHRISTIAN CHURCHES.

OUR Conference was organized in Greenfield, Jan. 16, 1868, and held two meetings afterwards in the course of the year, — one at Northampton, in June; and one at Bernardston, in October.

The Conference embraces all the Unitarian societies in the Connecticut Valley, from Brattleboro', Vt., to Springfield, Mass., inclusive; and numbers thirteen societies. Of these, eight are sufficiently strong to be self-sustain-

ing; viz., Brattleboro', Bernardston, Northfield, Greenfield, Deerfield, Northampton, Chicopee, and Springfield. Five are small, and need more or less aid; viz., Warwick, New Salem, Rowe, Montague, and Whately.

Of the thirteen societies, *five* are without settled ministers; viz., Brattleboro', Deerfield, Warwick, New Salem, and Whately. All but two — viz., Warwick and New Salem — have regular preaching on Sunday.

We have contributed to the American Unitarian Association $1,955. We have received from the American Unitarian Association $475, to aid small societies. Several hundred tracts have been distributed; and every society, I believe, has received copies of the "Monthly Journal." I judge, from the returns made to me, that a majority of the families in our parishes read more or less of our books, "Journals," and tracts.

Our Conference is doing us a great deal of good in a variety of ways. 1. Our people are interested in the meetings. If they go once, they are eager to go again. It has come to be a thing looked forward to with pleasant anticipations. Where and when is the next Conference to be held? is the inquiry often made. It brings the people of our several parishes together, and makes them better acquainted with each other; and so establishes a new bond of interest among us. Pleasant acquaintances are then made, and lasting friendships established. 2. Then, again, the people are made acquainted with what is going on in the denomination. Its new enterprises and hopes and plans they hear discussed, and so catch something of the new spirit that is stirring among us. 3. Our work is far better organized than it ever was before. We know better where to work and whom to call upon. We have a survey of the whole field. We know better where it is worth while to attempt a new

organization. 4. Our weak societies feel the influence of the Conference. They feel that there is a power behind them to sustain them. They feel that they are not alone, struggling on without sympathy; but that there are those who feel an interest in them, and are ready to help them. If they are in want of pecuniary aid or of a pastor, they know to whom to apply for assistance. At our next meeting in May, we hope to add two societies to our list, — both of them new societies, built upon the scattered wrecks of old Universalist societies. In both of these there is now Unitarian preaching.

New openings for liberal societies are presenting themselves to our notice, which we mean to enter upon as soon as possible. But it is not our policy to scatter our efforts over too many places at once. As soon as the new society in Whately is put on a firm basis, — as it will be when the debt upon their church-building is paid off, which we hope will be accomplished this year, — we hope to concentrate our efforts upon another place, where there is no Unitarian society, and if possible plant one there. We do not mean to plant more than we can take care of. There is not a town in the valley where there are not more or less people who would gladly welcome Unitarian preaching. But it would be in vain to think of establishing societies in all of them: there are too many societies in many of them already. I should be glad to find some one earnest and wise man or woman, in every town, to take our tracts, and distribute them to those who would be profited by reading them. A great deal of good could be done by our tracts, if proper methods were used to bring them before the people. Our relations with the Universalist societies are pleasant and friendly; but, as they have their own denominational plans of action, it seems best for both parties to act independently, each

being careful not to interfere with the work of the other.

Our great want now is of a few *dull ministers*, — men who may not have the necessary qualifications for great parishes, with great salaries, in the cities, but would be content to be honest, faithful, devoted pastors of country parishes; men who would be content to live out of sight of the Boston State House, and fulfil in some humble way, as far as the times will allow, the old ideal of a country minister. We need four or five such ministers very much at once, — not men of showy parts, so much as men of an earnest and devoted spirit. There are abundant opportunities for work in this valley. They open upon us from unexpected quarters every year. We could have half-a-dozen new societies very soon, if we could find the right men to be the ministers. But it will hardly do to form new societies till our existing ones are provided with ministers.

I assure you, my dear sir, there is the best spirit prevailing among us, — a spirit of faith and hope. And if we cannot do as much for the American Unitarian Association this year as in previous years, it will be because we are just now doing more than ever in building and repairing churches.

Truly yours, J. F. MOORS,
Secretary of Connecticut-Valley Conference.

REPORT OF THE PLYMOUTH AND BAY CONFERENCE.

DEAR SIR, — In response to your request for a report of the churches of our Plymouth and Bay Conference, I regret that I can only give you a partial and very imperfect one, as I

have received answers to only a part of the circulars which I have sent to our various ministering brethren soliciting information of them.

These churches have been so long isolated in their relation, or non-relation, to each other, that some of them come very slowly into the co-operative fellowship to which they have been cordially and earnestly invited; and hence no greatly encouraging report can now be given of their combined work for the last year. Our Conference was organized at Hingham, on the 5th day of February, 1867, and holds quarterly meetings. These meetings have been well attended, excepting on very unpropitious days; and they have generally been considered so interesting and profitable by those present at them, that they will no doubt be permanent, and constantly increase in size and efficiency. Their future seems to be promising; and, by another anniversary week, the prospect is that the report can be made that nearly, if not quite, all of our churches have given their active sympathy and aid to the Conference, and through that to the American Unitarian Association. In some localities, various misapprehensions respecting our new organization, in its relation to the parent Association, have been entertained, and some prejudices, growing out of those misapprehensions; but these appear to be gradually passing away, and our hope is that some at least, if the last to come into the movement, will yet be among the first in earnestness and zeal for it.

But though the churches of the Old Colony are the oldest in the country, and most of them strong enough to stand alone, few of them think they are able to do much more than to sustain themselves, and the various local charities that have a special claim upon them. And, then, several of them have lately organized societies for effective "parish work," resembling that of the Suffolk Conference; and an influential minority, at least, of our brethren think that most of our expenditures of money should be among ourselves, rather than upon the American Unitarian Association for its missionary operations. But the majority have confidence in the Association, and will continue to sustain it according to their ability; but there will not be

likely to be any schism or any alienation of feeling in the Conference on account of different methods for appropriating funds; and if the Association goes on as wisely and effectively as it now seems to be doing, proving itself essential to the support and progress of our general cause, it will not be long before we shall all be a unit in its support. It will compel support by its good works and its success.

Our Conference consists of fifteen churches, extending from Quincy to Plymouth; three of them, however, — Plymouth, Bridgewater, and Scituate, — are at present without settled ministers, though they are all hearing candidates, and mean, of course, to sustain their churches.

This report is submitted with much regret that it could not be more complete and satisfactory, but with the hope, also, that by another year all of our churches will be in zealous co-operation with each other and with the American Unitarian Association.

WILLIAM H. FISH, *Sec. P. and B. Association.*

LETTER FROM REV. DR. BELLOWS.

ROME, ITALY, April 29, 1868.

MY DEAR MR. LOWE, — Your kind favor of Feb. 1 only reached me a few days since, on my return from my unexpectedly protracted tour in the East. Instead of two months, I was absent from Rome (where my wife remained) three months and a half! My children accompanied me. It was a most rich, as well as a most laborious, journey. Egypt is easily seen, and never to be forgotten; but Syria is the toughest country to travel over I have yet seen. We were twenty-seven days on horseback, travelling nearly six hundred miles, from Beyrout down the coast, by Tyre and Sidon, to Joppa; thence to Jerusalem and the Dead Sea; thence to Nablous, Nazareth, the Sea of Galilee, Cesarea Philippi, Mount Tabor, and the sources of the Jordan; round the west flank of Hermon to Damascus; and then over Mount Lebanon back to Beyrout. In this route, we visited almost every spot of sacred interest in Palestine and

Samaria, Phœnicia and Syria generally, and derived an amount of instruction and quickening that I can hardly overstate. I really think this journey more important to young ministers than any other, and regret very much that I did not make it twenty years ago. It is almost like reading a fresh gospel! It was said of Kean's acting, that it was almost like reading Shakespeare by flashes of lightning. I felt that I was reading the New Testament in the steady sunlight of the Evangelists' own presence; and all the pages glowed with new meaning, and with an interpretation which is too atmospheric to be described. I would send *historical sceptics* to the Holy Land for their conversion, and have no sympathy with those who warn believers against visiting the Holy Places, if they wish to preserve their faith. Superstition, church rivalries, and the Moslem crescent have done their worst to vulgarize and desecrate the scenes of Jesus' ministry and the apostles' labors; but they have wholly failed to obliterate their footmarks, and the country remains one great altar, where, beneath heaps of ashes, the fires they kindled burn with inextinguishable heat and fragrance. Lies and credulous traditions spring there in tropical luxuriance; but the Holy Land is still full of witnessing truths and facts, as hard to choke as its stony mountains, its irresistible Jordan, its immortal cedars. The imagery of the Gospels corresponds so perfectly to the natural scenery, the topography, the flora, the climate, that a profound impression of the reality of the text deepens with every day's travel in Palestine. I found the most careless travellers reading their Bibles with all the eagerness of a new novel. The *Old* Testament ceases there to be an antiquated work. It becomes a guide-book, and a key to customs still in vogue; and is so inseparably connected with the New Testament, that one feels as if he never wanted to see them bound in separate volumes again. I have had pangs of deep regret that I had not drilled my own people in a more accurate familiarity with the Old as well as the New Testament, and that my own knowledge of the sacred writings was not tenfold greater. I have felt, at the same time, how deeply *human* these Scriptures were, and how little they owe their value and sacredness to the artificial authority so generally ascribed to them.

That they are artless, genuine, truthful records, I feel with entire conviction; and I am just as sure that they contain much, which, however thoroughly believed by their writers, was the heritage of a faith that came from unhistorical times, and is subject to the correction of scientific scepticism. But, with all this deduction, I feel a deeply increased reverence for the real, spiritual, and historical truth of both dispensations, as recorded in the Book of books; and Moses and Christ seem to me nearer to God, and more rightful masters of men, than ever before.

Whoever sees the *East* and the Christian religion there, will feel how much the gospel of Christ has owed to the free inquiry, the scientific analysis, the practical experience, of the *West*. I have utterly abandoned all fears for what honest doubt or rational criticism can do to the injury of true faith! Implicit faith, or unreasoning faith, or faith that honors blindness and ignorance, are here seen in all their degrading and hideous products, and make one fly from the bats and owls, — their true symbols, — to welcome the most lynx-eyed scepticism, the most ruthless rationalism, as infinitely safer and more wholesome than stagnant and poisonous credulity. Do not let us fear any more what free inquiry, what thoughtful doubt, what profound scholarship, what earnest philosophy, can do to unsettle Christian faith, or to endanger existing theologies. The East, and indeed Europe generally, are still doing what they have for ages been engaged in, — smothering thought on sacred and most vital questions. They have made the religion of Christ, at length, a political superstition, — a foe of popular liberty, a fortress of tyranny, a bit to break the will of the people, a blind for the schemes of selfish station and rotten ambition; until the gospel, as Christ taught it, is almost lost out of human knowledge. The errors these terrible old-world superstitions have petrified in their cathedrals, and wrought into the most fascinating works of sculptural and pictorial art, are reflected in the dogmatic faith of the Protestant world in America, and require to be exorcised by the most stern and courageous questionings of reason and conscience, of science and experience. I believe that the cause of rational Christianity is the most divine and sacred cause in the world, and that we shall

lose our mission if we are false or wavering to the principles of the freest and most faithful research, and the most absolute respect for honest and fearless investigation. I have sometimes shared the anxiety of other men, no longer young, touching the tendencies of free inquiry; but I must henceforth discard such weaknesses. I find the work of caution and conservation of opinions, simply because of age and associations, too much overdone, all over Europe, to make it worth my while to join in it. Nay more, I find all wrongs and injustices in the shelter of this apprehension about theological progress, and this fear of free inquiry; and I am confident, that, if Christ's own faith lives anywhere, it is where thought is most free and the human soul most unbound, — most inquisitive and most liberal in its sympathies and opinions.

Another thing has impressed me deeply in coming into closer contact with Judaism and Mahometanism, both profoundly theistic faiths, — the absence of a *Mediator* has not added to their spirituality or their purity. Without dogma and without ritual (in our day), they are both intensely formal and superstitious beyond belief. God is so far off, that their disciples cannot correct the false impressions given of him, in one age, by fresh consultation with the Image or Representative of his character. He is too high and holy to be investigated; he paralyzes thought, and refuses sympathy. He remains an unknown God. There is no progress in such religions, but only retrograde movement and deterioration. Judaism and Moslemism saw their best days in their earliest years. Christianity alone has the elements of progress in it. Its human character, which it owes to Christ's position in it, keeps it in sympathy with current life; and it derives strength, freshness, and perpetual re-birth from the fact that the Christ is re-born in the heart of every new generation, the same, yet ever more and better, because more deeply understood. Institutions, especially of a religious kind, must have some *flux* in them, or they harden into alien forms, and finally become crusts and prisons for the soul. The Mediator is really the perpetual renewer of Theism. The Holy Spirit proceeds from the Father *through the Son;* and the Greek Church owes no small part of its deadness, and want of relation to the

age, from its denial of this essential and catholic truth. I wish those who think the Christ a *transient* element in the monotheistic faith, would study Judaism (which is still a great fact) and Moslemism (which is a still mightier) with reference to the unmoral and unspiritual influence proceeding from their purely theistic theology. I think it would throw great light upon the question of questions now agitating the liberal Church, — how far we can have and maintain all that is best and most vital in Christianity, and leave Christ out of the account. I am fully persuaded, that the working principle of the gospel is the *person* of Christ; and that a public religion would cease to exist, were he exorcised from the faith and his mediatorial office, — first slighted, and then denied. He is, I doubt not, the perpetual Mediator, and vehicle of religious truth; the High Priest, who is never to give up his office while human history endures; and I am confirmed in my confidence, that real progress and true spiritual life and growth will come just in proportion to the union of free thought and large liberty with tender devotion to his guiding life and holy leadership. God, in purely theistic systems, is either *un*human, — that is, unintelligible; or else *too* human, — that is, such another as ourselves, and without life to give. The mediatorial character of Christ and his religion supplies the *true super*-human, — God brought close to human sympathies, but always above them. Christ alone keeps the soul from worshipping its own image, under the name of God. God made man in *his* image, but it is fatal to reverse the process. Christ prevents it.

Another point has been this. In the *East*, the whole basis of life is religion. The Sultan is the head of the Moslem faith and worship; the Emperor of Russia, the head of the Greek Church; the Pope, still a temporal sovereign. Religion, up to this time, has been the first interest of states, and inseparably connected with the state. It is now the greatest instrument of policy in Turkey, Russia, Italy. Why? Because the instincts of the masses are religious, and there is no sentiment so truly common to them, — no one whose importance all recognize, or through which they can so readily be moved or satisfied. The amount of the sacrifices made to religion in the Moslem, Greek,

Roman faiths, is prodigious. Relative to our wealth, *we* do nothing for religion compared with the common people of the Old World. Now the connection between church and state is doomed, and happily so. But what has been, and is going to be, the first effect of dissociating religion from the state? Of course, immediate divisions and disintegrations, tending all the while to individualism, and the disparagement of religious communion and fellowship and public worship. The best heads, and many of the best hearts, have already got to the full logical length of the premises, and have become kings and priests to themselves; and have no need of priest, ritual, or church, as they think. What would be the consequences if religion were made *wholly* a matter between man and his God, and were universally treated in that way, — as a thing in which sympathy and fellowship were not required or desired? Would human brotherhood — which must then mainly display itself in other forms of association — continue to have the sacred value which the Christian faith gives to it? *Is* humanity, in its individual specimens, the same *thing* as the humanity of the race? Are there not senses that belong to our associated life, which are the deepest and divinest we have? In short, are the majority of human beings capable of the higher sentiments, except in association and under the quickening of contagious sympathies, kept alive by common symbols, by sacred places, and by a ministry set apart for their encouragement and instruction? I am afraid we are straining the cord of conscience when we throw men wholly on their private sense of duty; and giving *reason* too much to do when we trust religion wholly to its suggestions. The *Church* has a place which cannot safely be filled by any thing else, and which cannot be left empty long without peril to the race. I feel that even the superstitious and ignorant, who have a common faith, and look together up to God, possess some qualities which no intellectual dignity or moral purity can of themselves alone furnish equivalents for. When society loses its consolidated life, its community of sentiment, its common faith and worship, it is rapidly disintegrating, and becoming incapable of great affections or of great beliefs. No man is as wise as the community; no private passions as mighty, no private

intelligence as large, as the common soul. I believe that we are treating the intellect very much as they treat the livers of the geese in Strasburg, — giving it an unnatural development, — on the supposition that men's intelligence is more *knowing* than their affections and their aspirations and their sympathies. The Church represents, and is the medium, perhaps the *condition*, of our Christian faith, as the home is of our family affections. I feel how perilous, for any man, contempt for religious association is, and know how largely my own faith depends on human fellowship for its strength and happiness. I think a better and stronger sense of this would bring back the wandering intellect that has left the Church, and would also restore much of the beauty and variety now lost to public worship by the neglect of a proper symbolism, and the decay or disparagement of the imagination. *Institutions* are not mere matters of prosaic reason or arithmetical utility. The subtlety of human wants, and the intricacy of the threads that hold us safely and happily together and to God, can hardly be exaggerated. Woe to those who cut away every thing they cannot see the use of!

. . . . . .

I am really very anxious to be at home again and at work, however my delay may strike my friends. But I have not felt out of the field of denominational labor here in Europe, and hope to contribute something useful to our cause by the review under which I have been passing the religious life of men in so many countries. Do commend me affectionately to all our brethren.

NEW PUBLICATIONS.

Egypt's Place in History. A Presentation. By Mrs. DALL. Boston: Lee & Shepard.

This is a *résumé* of the great work of Bunsen in five volumes upon this subject. The history of Egypt, and the yet older history with which it connects itself, is a most fascinating study; involving the account of things that were already ancient when the Pyramids were reared. Sometimes the conclusions urged upon us by the investigators seem pure conjecture; but then, again, when we examine their reasons, these remote events and dates seem more real and certain than those recorded yesterday.

It was a difficult attempt to reproduce on such a subject, in the small compass of this pamphlet, the bulky volumes of Bunsen, and it can hardly be expected altogether to satisfy. Yet many will gain enlarged ideas from this industriously prepared compendium who cannot have access to the larger work, and others will be stimulated by it to further investigation. — (ED.)

Ten Years on the Euphrates. By Rev. C. H. WHEELER. Boston: American Tract Society.

Some years ago, at Constantinople, we had an opportunity to see something of the missionaries of the American Board, and among them we met two who had come on a visit from Eastern Turkey, from the supposed locality of the Garden of Eden; and we remember well the impression we received of their self-sacrificing earnestness and zeal in the cause, which gave the effect of romance (only it needed a higher word to express the kind of interest) to the story of their life.

In this book we have a record of ten years of missionary experience in that same region, and a similar impression is given still. Some of the theories of missionary effort we do not accept, and in a careful review of the book should wish to discuss; but in the main we are interested by the exposition.

The practical character of all the operations, and the energetic methods employed, are especially noticeable and instructive. One principle adopted was, that the natives should be taught to pay for all they received. The missionaries never gave books and tracts: people must buy them. As an illustration of their manner of dealing, it is told that to a certain place where preaching was needed they sent a student

from their seminary for several successive weeks. "But, as they left him to pay ten cents each time for his donkey's barley, we stopped his going. When, again, some of the people came to inquire why their preacher didn't come, 'You wish him to come,' said we, 'and compel him to pay for his donkey's food!' 'If that is all, we will give it,' they replied; and the preacher resumed his visits."

Studies in the Life and Writings of Ernest Renan. To be issued and completed in 14 monthly parts. By JOHN R. BEARD, D.D. London: Simpkin, Marshall, & Co.

We have received three parts of this work, to which the interest awakened by Renan's "Life of Jesus" and the reputation of Dr. Beard will insure attention. The design seems to be, along with a refutation of the doctrines advanced by Renan, to present leading points of Christian evidence. — (ED.)

Christianity: its Perfect Adaptation to the Mental, Moral, and Spiritual Nature of Man. By ATHANASE COQUEREL. London: Longman & Co. For sale in Boston by the American Unitarian Association.

This volume was published twenty years ago. But, besides that the recent death of its distinguished author gives now an especial interest to what he wrote, the topics treated of are of such abiding importance, that the length of time which has elapsed since its preparation takes comparatively little from the value of the book. It was composed in the prime of the author's life, and was, as he says, "the summary of the long studies of thirty years."

The style combines, in a wonderful degree, the qualities of vigor and precision and clearness and warmth. No one who reads this volume can fail to understand the attractiveness of the man who, for more than thirty years, ranked among the greatest pulpit orators in France. — (ED.)

Christianity from God. By ALVAN TOBEY. Boston: American Tract Society.

This treatise reviews, in a very clear and satisfactory and interesting way, the prominent evidences of Christianity. It is independent and candid, while deeply religious in tone; and while in theory Orthodox enough to be issued by the Tract Society, we were gratified in reading it to find how large a portion of it commands our own hearty assent. — (ED.)

Lessons on the Christian Life (for older classes). By CAROLINE S. WHITMARSH. Boston: William V. Spencer.

This is a Question Book for Sunday Schools, prepared on an unusual plan, but one which must commend itself; and it is so admirably carried out, that we have no hesitation in pronouncing it a most valuable contribution to our Sunday-school literature, and in predicting for it an extensive acceptance. — (ED.)

Jesus and his Questioners. By C. S. CARTER, M.D. Boston: H. B. Fuller.

The idea of this book is excellent, viz., to associate topics of religious instruction with the incidents in our Saviour's life, and to draw the lessons upon them from his actual intercourse with inquiring minds. Whether, as the plan is carried out, the book will be successful, we should hardly dare to predict without actual trial of it with classes. — (ED.)

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 22, 1868. — Present: Messrs. Kidder, Smith, Cudworth, Livermore, Reynolds, Willson, Crosby, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, as follows: To town libraries in Castine, Me., and Winchester, Mass.; Genesee College, Genesee, N.Y.; Methodist Agricultural College, West Virginia; Union for Christian Work, Providence, R.I.; Parish Library, Melrose, Mass. Also copies of the new Hymn and Tune Book to the Cambridge Divinity School, Meadville Theological School, and Boston School for the Ministry.

In accordance with the recommendation of this Committee, appropriations were voted for the following purposes: To purchase of Rev. G. R. Noyes, D.D., the copyright of his New Translation of the New Testament; to issue new editions of the Hymn and Tune Book, Eliot's Doctrines of Christianity, and Altar at Home; also new editions of ten tracts of the First Series.

The Committee on the New-England States presented a report,

in which the following appropriations were recommended, all of which were voted: $600 to the society in Whately, Mass., on condition that, with this aid, the debt of the society should be entirely liquidated, and that this amount should be secured so as to revert to the Association, in case the church should cease to be used for a Unitarian society; $100 to the society in Brooklyn, Conn., for the ensuing year; $75, in accordance with the request of the Worcester-County Conference, to Rev. W. G. Scandlin, Secretary of that Conference, for services the past year; $100 to the society in Mendon, Mass., for the year beginning whenever they shall have settled a permanent pastor; and $200 to the society in Exeter, N.H., for the year beginning June 1, 1868.

The Committee on the Middle and Southern States submitted reports from Rev. R. P. Stebbins, D.D., of Washington; Rev. Oscar Clute, of Vineland, N.J.; and Rev. Fielder Israel, of Wilmington, Del.

They made the following recommendation, which was adopted: That Rev. Samuel J. May be appointed an agent and missionary of this Association, especially for service in the region of Central New York; the details of this service to be arranged between Mr. May and the Middle and Southern States Committee of this Board.

The Special Committee, chosen at the March meeting, to confer with the Conference of the African Methodist-Episcopal Church, reported that they had attended the Convention of that Church in Washington; and, after a full explanation of the proposition of this Board, and a deliberate discussion of it in the Convention, a Committee of that body was chosen, to prepare, in conjunction with the Committee of this Board, a definite plan, to be submitted to the Convention.

The two Committees, in consultation, decided to propose, that the money offered by this Association be expended by a joint Committee (an equal number to be chosen by each of the two bodies from their own number), and that the whole be expended in two definite ways, — first, by the circulation of such reading matter as should be approved by the joint Committee; and, second, by such aid in educating young men for teachers and

preachers, in the educational and theological institutions of the African Methodist-Episcopal Church, as should be agreed upon by the joint Committee.

These propositions were to be presented to the Convention for their action, and no report had yet been received by the Committee.*

The special Committee appointed at the last meeting to consider and report as to the expediency and practicability of a union of this Association and the Sunday-school Society, reported that they had held two meetings for the consideration of the questions submitted to them. At the second of these meetings the Government of the Sunday-school Society appeared, at the request of this Committee; and, after a full and free expression of opinions, a sub-committee of that body was appointed for further conference with the representatives of this Association. It was understood that it would not be practicable to take any further action until after the Annual Meeting of the Association; and the Committee therefore asked to be discharged from the further consideration of the subject, and that it be referred to the next Board, with a recommendation for the early appointment of a Special Committee to confer with the Committee already appointed by the Sunday-school Society.

This report, having been read, was accepted, and the recommendation contained therein adopted.

The Secretary read the report which he had prepared, which it was then voted unanimously to adopt as the Annual Report of the Executive Committee, to be printed, and distributed at the Annual Meeting on the following Tuesday.

After the transaction of other business, it was voted to adjourn *sine die*.

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* A communication has since been received, saying that the proposition was unanimously accepted by the Convention.

INTELLIGENCE.

THE ANNUAL MEETING OF THE WARREN-STREET CHAPEL CORPORATION, BOSTON, was held at the Chapel on Sunday evening, April 19. The report of the Superintendent, Rev. William G. Babcock, was read, and the report of the Treasurer; and officers were chosen for the coming year, — the old Board being re-elected.

THE WORCESTER-COUNTY CONFERENCE met at Fitchburg, Mass., on Tuesday evening, April 21, and continued in session through the following day.

A sermon was preached, on Tuesday evening, by Rev. Edwin H. Adams, of Templeton; which was followed by addresses from Hon. Phineas Ball, of Worcester, the President, and others.

Wednesday morning, the exercises commenced with a meeting for conference and prayer, conducted by Rev. George N. Richardson, of Westborough; after which the Convention was called to order by Rev. Alonzo Hill, D.D., of Worcester, one of the vice-presidents. After remarks by the Chairman, prayer offered by Rev. Joseph Allen, D.D., of Northborough, and the reading of the records of the last meeting, the following resolution was offered, and unanimously adopted: —

Resolved, That the First Universalist Society in Gardner, Rev. Mr. Blossen, pastor, having expressed a desire to unite with this Conference, and having been recommended for membership by vote of the board of officers of this Conference, be received accordingly.

The following resolution furnished the subject for discussion: —

Resolved, That we especially devote our strength, at the present time, to awaken the dormant spiritual and social life of our people.

The discussion was introduced by an address from Rev. Rushn D. Burr, of Uxbridge, and was continued through the morning session; various gentlemen, clergymen and laymen, taking part.

At the opening of the afternoon session, Professor Tacchella, of Milan, Italy, was introduced, and explained his plans for pro-

curing funds to purchase a press and type to establish a Protestant newspaper in Italy. The discussion of the morning was then resumed, and continued till the time for adjournment.

The next meeting of the Conference will be held at Templeton, Sept. 1 and 2.

THE CHANNING CONFERENCE held a meeting at Fairhaven, Mass., on Thursday, April 23; Captain Timothy Gordon, of Taunton, Vice-President, occupying the chair.

Reports from the various Standing Committees were read and accepted, one of which announced the organization of a Unitarian society at Holmes Hole, Martha's Vineyard; and the society was admitted into the Conference.

William B. Weeden, Esq., of Providence, president of the newly formed union for Christian work in that city, gave, by request, an account of its operations and its plans.

Addresses were made by Rev. Edward E. Hale, of Boston; Rev. Charles Lowe, Secretary of American Unitarian Association; and others.

The officers of last year were re-elected.

THE BOSTON-THEATRE MEETINGS for the present season were closed on Sunday evening, April 26, with a sermon by Rev. George H. Hepworth, on "Head-winds in the Voyage of Life."

THE NEW SOUTH FREE CHURCH, erected on the corner of Tremont and Camden Streets, Boston, by the Benevolent Fraternity of Churches of that city, was dedicated on Tuesday evening, April 28. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. William P. Tilden, the pastor; act of dedication, by Rev. Chandler Robbins, D.D., President of the Benevolent Fraternity of Churches; dedicatory prayer, by Rev. Rufus Ellis, of the First Church; salutation of the churches, by Rev. Samuel K. Lothrop, D.D., of the Brattle-street Church: addresses, by Rev. Edward E. Hale, of the South Congregational Church; Rev. Samuel H. Winkley, of Pitts-street Chapel; Rev. George H. Hepworth, of the Church of the Unity; and Rev. Charles J. Bowen, of Roxbury: concluding prayer, by Rev. Henry W. Foote, of King's Chapel: benediction, by the pastor.

Rev. Samuel R. Calthrop was installed as pastor of the society in Syracuse, N.Y., on Wednesday, April 29. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. T. D. Cook (Universalist), of Trenton Falls, N.Y.; sermon, by Mr. Calthrop; prayer of installation, by Rev. Frederic Frothingham, of Buffalo, N.Y.; charge, by Rev. Samuel J. May, former pastor of the society; right hand of fellowship, by Rev. Richmond Fiske (Universalist), of Auburn, N.Y.; concluding prayer, by Rev. W. Ellery Copeland, of Brunswick, Me.; benediction, by the pastor.

The New-York and Hudson-River Conference held a meeting in New York, in the Church of the Messiah, commencing on Tuesday evening, May 5, and continuing through the following day.

Tuesday evening, a sermon was preached, by Rev. William R. Alger, of Boston, on "The True Method of Salvation."

On Wednesday, after a devotional meeting of about an hour, the regular session of the Conference began; Rev. Alfred P. Putnam, of Brooklyn, Vice-President, in the chair. Rev. W. R. G. Mellen, the Secretary of the Conference, read a report; after which, reports were presented from the various societies connected with the Conference. At the afternoon and evening sessions, remarks were made by the following gentlemen, among others: Rev. William Sharman, a Unitarian clergyman recently arrived from England; Rev. J. L. Corning, pastor of an Orthodox society at Poughkeepsie, N.Y.; Rev. James W. Thompson, D.D., of Jamaica Plain, Mass.; and Rev. William R. Alger, of Boston.

The Annual Meeting of the Children's Mission to the Children of the Destitute, Boston, was held on Wednesday, May 6; and the following gentlemen were elected as the Executive Committee for the coming year: Hon. Albert Fearing, President; George Merrill, Secretary; William Crosby, Treasurer; Henry P. Kidder, Charles Faulkner.

The Suffolk Union for Christian Work, after several preliminary meetings, met, at the vestry of the Hollis-street Church, Boston, on Wednesday evening, May 6, for organiza-

tion; and the following officers were chosen: President, James L. Little; Vice-Presidents, Thomas Gaffield, Abram Firth, George B. Emerson; Secretary, George P. Hayward; Assistant Secretary, Miss Caroline S. Whitmarsh; Treasurer, Francis V. Balch.

THE LAST SERVICES in the First Church, Chauncy Street, Boston, were held on Sunday, May 10; and the society worshipped the following Sunday in the vestry of their new church. The old church will be at once demolished, and stores erected in its place.

THE CONNECTICUT-VALLEY CONFERENCE held a meeting at Brattleboro', Vt., on Tuesday and Wednesday, May 12 and 13.

Tuesday afternoon, there was a business meeting, at which reports were presented, and officers chosen for the coming year.

In the evening, Mr. David Cronyn, a graduate of the last class at Meadville, was ordained to the work of the ministry; having accepted an invitation to take charge of the society in Montague, Mass. The sermon was preached by Rev. Calvin Stebbins, of Chicopee; Rev. Edgar Buckingham — present as representative of the society in Deerfield, of which he has temporary charge — offered the ordaining prayer; Rev. John F. Moors, of Greenfield, gave the charge; and Rev. Charles Noyes, of Northfield, the right hand of fellowship.

Wednesday morning, there was a prayer-meeting, conducted by Rev. Frederic W. Holland, of Rutland, Vt.; after which the regular sessions of the Conference were continued. The report of the Secretary, Rev. John F. Moors, was read; after which Rev. Edgar Buckingham read an essay on "The Present Condition of Religion in the Community, and the Means of Awakening an Increased Interest;" which was followed by a discussion, continuing till the adjournment of the Conference.

REV. EDWARD I. GALVIN was installed as pastor of the society in Peabody (South Danvers), Mass., on Wednesday, May 13. The order of services was as follows: Introductory prayer, by Rev. Charles C. Sewall, of Medfield; reading from the Scriptures, by Rev. John B. Green, of Chelsea; sermon, by Rev. James Freeman Clarke, D.D., of Boston; prayer of in-

stallation, by Rev. Leonard J. Livermore, of Danvers; charge, by Rev. Edward E. Hale, of Boston; right hand of fellowship, by Rev. George Batchelor, of Salem; address to the people, by Rev. Warren H. Cudworth, of East Boston; concluding prayer, by Rev. James Sallaway, of Clinton; benediction, by the pastor.

Rev. Jason F. Walker, formerly of Detroit, Mich., has charge, for the present, of the society recently organized in St. Joseph, Mo.

Rev. George W. Stacy has accepted an invitation to supply for a year the pulpit of the First Congregational Society in Sharon, Mass.

Rev. Rushton D. Burr has resigned the charge of the society in Uxbridge, Mass.

Rev. George Proctor, formerly pastor of the First Parish, Dover, Mass., has accepted a call from the Universalist society in Westminster.

Rev. Daniel W. Stevens has accepted the call of the newly organized society at Holmes Hole (Tisbury), Mass.; and will also act as the missionary of the American Unitarian Association on Martha's Vineyard, and among the shipping in the harbor of Holmes Hole.

Rev. Edward C. Guild has resigned the charge of the society in Ithaca, N.Y.

Rev. Richard Coleman, formerly of Mendon, Mass., has accepted an invitation to take charge of the society in Wilton, N.H.

Rev. George N. Richardson has resigned the charge of the society in Westborough, Mass.

Rev. Carlton A. Staples, Western Agent of the American Unitarian Association, will hereafter have his headquarters in Chicago, Ill., at the Rooms of the Christian Union, No. 2, Washington Street, to which place all letters for him should be addressed, and where, also, a full assortment of Unitarian and liberal-Christian literature may always be found. Mr. Staples holds himself in readiness to preach and lecture wherever his services may be needed, and to render such help as he is able in the organization of new societies.

ACKNOWLEDGMENTS.

1868.			
April	20.	From Society in Winchester	$75.00
	21.	„ Chestnut-Hill Society, Brookline	30.00
	23.	„ E. G. French, Epworth, Iowa	10.00
	24.	„ Mrs. M. B. Blanchard, of Harvard, to make Rev. E. C. L. Browne, of Bolton, a life-member	30.00
	24.	„ Society in Nantucket	68.00
	25.	„ Society in Keene, N.H., for Monthly Journal	35.00
	27.	„ Society in Fitchburg, for Wilmington Church	46.64
	27.	„ Third Religious Society, Dorchester	107.10
	27.	„ Society in Weston, for work among Freedmen, under direction of Rev. J. F. W. Ware	30.00
	28.	„ Society in Saco, Me.	52.50
	28.	„ J. T. Cotton, Southboro'	10.00
	29.	„ Rev. Stilman Barber, as annual membership	1.00
	30.	„ Rev. R. R. Shippen's Society, Worcester	715.00
	30.	„ Hollis-street Society, Boston	1,103.56
	30.	„ Society in Sturbridge	35.75
May	4.	„ Miss L. E. McClellan, East Greenwich, R.I.	50.00
	4.	„ Mrs. C. H. Dall, as annual membership	1.00
	7.	„ Society in Washington, D.C.	100.00
	7.	„ King's Chapel Society, Boston, additional	18.00
	7.	„ Rev. B. F. Summerbell, as annual membership	1.00
	11.	„ Hollis-street Society, Boston, additional	50.00
	11.	„ Lee-street Society, Cambridgeport, for Freedmen, as above	25.00
	11.	„ J. F. Conrey, as annual membership	1.00
	13.	„ South Congregational Society, Boston, including $30 from William Brigham, to make his wife a life-member	1,900.0
	14.	„ Society in Peterboro', N.H.	60.0
	16.	„ Ladies' Association, connected with Society in Peabody	20.
	18.	„ Rev. H. L. Myrick, as annual membership	1.
	19.	„ Arlington-street Society, Boston	3,330
	19.	„ Hawes-place Society, South Boston	115
	19.	„ Rev. Dr. Furness's Society, Philadelphia	520
	19.	„ Rev. J. B. Green and Rev. J. Fisher, as annual memberships	2 -00
	20.	„ Society in Montreal, Canada	200 -00
	21.	„ Rev. Dr. Briggs's Society, Cambridgeport	400 -00
	21.	„ Society in Arlington, for Freedmen, as above	30 -00
	23.	„ M. W., to make Henry D. Wilmarth a life-member	30 -00
	23.	„ Arlington-street Society, Boston, additional	25 -00
	23.	„ Friends in New Brunswick, N.J.	35 -00

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Edited by the Secretary.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
26, CHAUNCY STREET.
1868.

WILSON & SON, PRINTERS.] CAMBRIDGE.

OFFICERS

OF THE

AMERICAN UNITARIAN ASSOCIATION.

Executive Committee.

Hon. THOMAS D. ELIOT	*President.*
HENRY P. KIDDER Hon. SETH PADELFORD	*Vice-Presidents.*
Rev. CHARLES LOWE	*Secretary.*
GEORGE W. FOX	*Assistant Sec'y.*
Rev. CARLTON A. STAPLES	*Ass't Sec'y for West.*
CHARLES C. SMITH	*Treasurer.*

Rev. WARREN H. CUDWORTH.	Rev. FRANCIS TIFFANY.
Rev. WILLIAM G. ELIOT, D.D.	Rev. JOHN F. W. WARE.
Rev. GEORGE H. HEPWORTH.	WILLIAM CROSBY.
Rev. LEONARD J. LIVERMORE.	ARTHUR T. LYMAN.
Rev. SAMUEL OSGOOD, D.D.	GEORGE O. SHATTUCK.
Rev. GRINDALL REYNOLDS.	——— ———
Rev. RUSH R. SHIPPEN.	——— ———

*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Street, Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters for him, on business connected with the Association, should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, BOSTON."

THE OFFICE OF REV. CARLTON A. STAPLES, WESTERN SECRETARY, is in Chicago, Ill., at the Rooms of "CHRISTIAN UNION," 2, Washington *Street.*

THE

MONTHLY JOURNAL.

VOL. IX.] BOSTON, JULY & AUGUST, 1868. [Nos. 6 & 7.

FORTY-THIRD ANNIVERSARY

OF THE

AMERICAN UNITARIAN ASSOCIATION.

THE forty-third Annual Meeting of the American Unitarian Association was held at the Hollis-street Church, Boston, Tuesday, May 26, at nine o'clock, A.M.

The meeting was called to order by HENRY P. KIDDER, Esq., of Boston, one of the Vice-Presidents of the Association; and prayer was offered by Rev. SAMUEL OSGOOD, D.D., of New York.

The reading of the records of the last meeting was dispensed with.

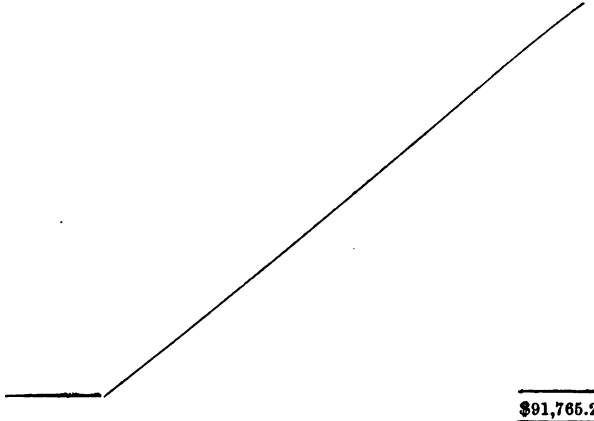
The reports of the Treasurer and Executive Committee were submitted in print, and therefore were not read at length; but brief extracts from the latter were read by the Secretary.

These reports are as follows: —

Dr. TREASURER'S STATEMENT. Cr.

1867.			
April 30.	To Balance, per account rendered to date . . .		$1,842.53
1868.			
April 30.	To Amount of Receipts on sundry accounts; viz., —		
	DONATIONS: From sundry persons and societies, for the general objects of the Association . . .	$42,687.90	
	Bequest of Lydia L. Walker . . .	940.00	
			43,627.90
	INDIA MISSION Amount specially contributed for this object . . .	$130.00	
	Bequest of Betsey Sanderson . .	282.00	
			412.00
	WILMINGTON CHURCH: Amount specially contributed for this object		1,891.21
	MONTHLY JOURNAL: Amount received from subscriptions and sales		1,717.14
	MERCHANDISE: Amount received from sales of books, tracts, &c.		8,425.50
	PROFIT AND LOSS For sale of old paper stock, &c.		13.32
	BILLS RECEIVABLE: Amount of loans to churches paid in		600.00
	TEMPORARY INVESTMENT Amount received from bonds, &c., held on this account . . .		22,500.00
	INTEREST: Amount received on Temporary Investments		4,241.84
	INCOME OF GENERAL FUND		3,389.20
	INCOME OF GRAHAM FUND		706.62
	INCOME OF HAYWARD FUND		1,653.75
	INCOME OF KENDALL FUND		134.70
	INCOME OF PERKINS FUND		1,280.50
	INCOME OF LIENOW TRUST-FUND		329.00

1868.			
April 30.	By Amount of Payments on sundry accounts; viz., —		
	NEW-ENGLAND STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies . .	$6,470.08	
	To aid in the purchase or erection of churches	6,540.00	
			$13,010.08
	MIDDLE STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	2,741.60	
	To aid in the purchase or erection of churches	342.00	
			3,083.60
	SOUTHERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies		2,607.45
	WESTERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	9,708.60	
	To aid in the purchase or erection of churches	2,250.00	
			11,958.60
	PACIFIC COAST: Amount of missionary expenses		391.98
	INDIA MISSION: Amount paid on this account .		2,587.94
	NATIONAL CONFERENCE: Amount paid toward the expenses of its second session		223.84
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount of their expenses		204.43
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.		8,918.29



	$91,765.21
April 30. To Balance brought down	1,583.05

BOSTON, May 21, 1868. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1868, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was $1,583.05; that the funds held by him on account of the Association are the General Fund amounting to $27,900; the Hayward Fund, amounting to $20,000; the Kendall Fund, amounting to $2,000; the Lienow Trust Fund, amounting to $3,300; the Perkins Fund, amounting to $8,000; and the balance of Temporary Investments, amounting to $10,500; and that satisfactory bonds and certificates were exhibited to us, according to the above schedule, for each of these amounts.

WILLIAM H. BALDWIN.
ISAAC SWEETSER.

MERCHANDISE: Cost of Books, Stereotype Plates, &c.	18,111.84
EXPENSE: Salary of Secretary and Assistant Secretary, cost of stationery, fuel, postage, advertising, &c.	6,928.46
PROFIT AND LOSS: For sundry small items chargeable to this account	1.00
BILLS RECEIVABLE: Amount loaned sundry religious societies	8,100.00
GENERAL FUND: Amount invested on this account.	1,500.00
INCOME OF GENERAL FUND: For Premium on stocks purchased on this account	145.00
INCOME OF LIENOW TRUST-FUND: Amount paid to the Treasurer of the Benevolent Fraternity of Churches	329.00
AID TO THEOLOGICAL STUDENTS: Amount paid for this purpose	1,675.00
TEMPORARY INVESTMENT: Amount paid for Bonds, &c., purchased on this account . . .	10,000.00
INTEREST: For premium on the above	406.25
By balance carried to new account	1,583.05
	$91,765.21

BOSTON, April 30, 1868.

E. and O. E.

CHARLES C. SMITH, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of General Fund	$27,900
" " Hayward Fund	20,000
" " Kendall Fund	2,000
" " Lienow Trust Fund	3,300
" " Perkins Fund	8,000
Balance of Temporary Investments	10,500

APPENDIX TO TREASURER'S STATEMENT.

The following list includes all the Societies which have contributed to the funds of the Association during the year ending April 30, 1868, with the sums severally paid by them. It will be noticed that several societies, which deferred the whole or a part of their contributions for the previous year, until the beginning of the year ending April 30, 1868, have this year made a second contribution within the period covered by this statement. On the other hand, it will be noticed that many societies have allowed a period of more than twelve months to elapse without making their customary payments into the Treasury. It is scarcely necessary to add, that the efficiency of the Association largely depends upon the regularity with which the contributions for its support are made; and that spasmodic efforts in its behalf will seriously embarrass its officers, and injuriously affect the contributions of those societies which have heretofore been regular and systematic in their payments.

Andover, North	$103.50	Dedham, West	$25.00
Ashby	52.00	Deerfield	100.00
Athol	60.00	Dighton	100.00
		Dorchester, First Parish	3,200.00
Bangor, Me.	400 00	Dorchester, Third Religious Society	107.10
Barnstable	40.00	Dorchester, Neponset Society	40 00
Barre	100.00	Dover	10.00
Belfast, Me.	70 00	Dublin, N.H.	58.00
Bernardston	100.00	Duxbury	45.00
Beverly	375.00		
Bolton	58.00	Easton	24 65
Boston:—		Eastport, Me.	41.00
King's Chapel Society	1,229.25	Exeter, N.H.	57.00
Arlington-street Society	3,000.00		
Hollis-street Society	1,103 56	Fairhaven	70.00
West-church Society	1,151.00	Fall River	177.25
Hawes-place Society	240.00	Fitchburg	321.30
South Congregational Society (balance of their contribution, the first payment of $2,400 having been made, April 10, 1867)	1,100.00	Fitzwilliam, N.H.	12.00
		Framingham	288.00
Church of Disciples	1,000.00	Germantown, Pa. (Oct. 23, 1867, $200, and March 28, 1868, $397)	597.00
Brattleboro, Vt.	220.00	Grafton	82.25
Brewster	21.20	Groton	110.00
Bridgewater	150.00	Greenfield	200.00
Bridgewater, East	32.00		
Bridgewater, West	60.25	Harvard	58.8
Brookline	162.00	Haverhill	127.0
Brookline, Chestnut Hill	50.00	Hingham, Third Congregation	108.00
Brooklyn, Ct.	15 00	Houlton, Me.	27.00
Brunswick, Me.	27.00	Hudson	62.5
Buffalo, N.Y.	100.00		
Burlington, Vt.	228.00	Keene, N.H.	400.0
		Kennebunk, Me.	300.0
Calais, Me.	25 00	Lancaster	336
Cambridge	598.00	Lancaster, N.H.	20
Cambridge, East (two contributions of $50 each)	100.00	Lawrence	132.
		Leicester	40.
Cambridgeport, Lee Street	232.35	Leominster	153
Canton	146.46	Littleton	36.
Chelsea, North	16.77	Lowell	700
Clinton	37.00	Lynn	70
Cohasset	40.50		
Concord	500.00	Marlboro	98
Concord, N.H.	100.00	Meadville, Pa.	100
		Medfield	50
Danvers, South	120.00	Medford	2
Dedham	401.00	Mendon	3

Milton	$1322.40	Salem (Barton Square Society)	$785.00
Montague	16 00	Shirley	52.00
Nantucket	55.15	Somerville	405.00
New Bedford (May 2, 1867, $700; April 7, 1868, $300)	1,000.00	Sterling	160.00
Newburyport	275.00	Sturbridge (June 8, 1867, $47.00; April 30, 1868, $35.75)	82.75
Newport, R.I.	126.00	Sudbury	16.50
Newton, West	100.00	Syracuse, N.Y.	326.30
Newton Corner	775 00	Taunton	500.00
New York (All Souls' Society)	1,009.00	Templeton	150 00
Northampton	83.59	Tisbury	50.00
Northboro'	75 00	Trenton, N.Y.	10.00
Northfield	25.00	Tyngsboro'	10.00
Northumberland, Pa.	25.00	Uxbridge	41.00
Pembroke	34.13	Walpole	153.00
Pepperell	10.00	Walpole, N.H.	57.00
Petersham	31.00	Waltham	154.00
Plymouth	100.00	Washington, D.C.	100.00
Portsmouth, N.H.	1.053.00	Watertown	153.12
Providence, R.I. (First Society),	2,338.00	Wayland	15 00
Providence, R.I. (Westminster Society)	1,638.00	Westboro'	33 90
Quincy	135.00	Westford	38.57
Rowe	10.00	Wilton, N.H.	47.25
Roxbury, West	68.00	Winchester (June 6, 1867, $100; April 20, 1868, $100)	200.00
Roxbury, West (Jamaica Plain)	716.75	Woburn	305.50
Saco, Me.	52.50	Worcester, First Society (June 5, 1867, $400; March 23, 1868, $714)	1,114.00
St. Louis, Mo.	100.00	Worcester, Second Society (June 22, 1867, $150; April 30, 1868, $715)	865.00
Salem (East Society)	485.00		
Salem (North Society, July 9, 1867, $380.20; March 25, 1868, $1,078.23)	1,458.43		

FORTY-THIRD ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

During the past year, more than usual pains have been taken to make known the work which the Association has been doing. Not only have the proceedings of the Executive Committee been reported from month to month, but the different branches of our effort have been particularly explained by articles in the "Monthly Journal," and by means of public meetings devoted to their illustration. For this reason the Committee will in this report confine themselves to a brief summary of our operations, and to such suggestions as they may have to present.

HOME-MISSIONARY WORK.

In what may be termed the Home-Missionary branch of our work, we have to state, that during the year fifty-seven societies have been aided by the funds of the Association.

Preaching has been supplied by the Association (through its regular agents or missionaries, or else through ministers temporarily employed for such special service), in *one hundred and sixteen* places where no Unitarian society existed, and in many of which Unitarian preaching had never before been heard.

Forty-two ministers have been employed by the Association, for longer or shorter periods, in this missionary service.

The amount of money used in the various methods incident to this department of our work has been expended in all parts of the country, with reference only to the character of the opportunity presented. It appears from a review of our records, that it has been apportioned as follows: —

Amount used in	Maine	$1,991.76
„	New Hampshire	7,457.55
„	rest of New England	4,921.37
„	N.Y., N.J., Del., Pa., and Dist. of C.	6,817.02
„	Southern States	2,607.45
„	Western States and Pacific Coast	12,350.53

FOREIGN MISSIONS.

The India Mission has been continued as usual under Rev. C. H. A. Dall, whose faithful and efficient service has merited the grateful acknowledgments of the Association, and has been attended, as we believe, with most gratifying results. Full reports of this mission have been given in the "Monthly Journal."

THEOLOGICAL EDUCATION.

The Committee have expended during the year $1,675.00 in aid of our three theological schools.

PUBLICATIONS.

During the year the following books have been published by the Association: —

Re-statements of Christian Doctrine. (New edition.) By Rev. H. W. Bellows, D.D.
Evidences of the Genuineness of the Gospels. (Abridged edition.) By Andrews Norton.
The Life of the Saviour. By Henry Ware, Jr.
The Lives of the Apostles. By Rev. F. W. P. Greenwood, D.D.
Sermons for Children. By Rev. F. W. P. Greenwood, D.D.
[The last three books had been long out of print, and were published by request of the Ladies' Commission on S.S. Books.]
Hymn and Tune Book, for the Church and the Home, and Services for Congregational Worship.
Homeward Path. (New edition.) By Miss C. M. Haven.

They have also now in press a new translation of the whole New Testament, by Rev. G. R. Noyes, D.D.; and an abridged edition of the Hymn and Tune Book, for the use of vestry and conference meetings.

They have issued during the year twenty-two new tracts, and have distributed gratuitously three hundred and twelve thousand tracts and Journals.

Sets of our publications have been given to *thirty-eight* public libraries, situated in various parts of the country, on condition of the books being so placed as to be freely accessible to all who might choose to read them. More effort has been made than in former years to increase the sale of our books; partly by more extensive advertising, and partly by the employment of agents. Captain Bowers has been employed regularly in this service.

The result of these efforts has been such as to encourage our utmost endeavor in this branch of activity.

HYMN AND TUNE BOOK.

The preparation of the Hymn and Tune Book was undertaken in obedience to a very general desire. It was partly in order to meet the needs of congregational singing; but partly also in the hope, that, by securing a book of acknowledged excellence, some measure of uniformity might be instituted in the worship of our churches. Hitherto this uniformity has been seriously hindered, by reason of the great multiplicity of hymn books in use. It was ascertained, after the work now completed was entered on, that several new collections were in the course of preparation, which would have been added to the number already in existence.

No efforts have been spared to make this collection universally acceptable. It was mainly prepared by Rev. L. J. Livermore, with the valuable co-operation, however, of many persons; especially of Rev. C. Palfrey, D.D., at whose earnest instigation the work was first begun.

The preparation of a Liturgy was afterwards added to the original plan of the Committee, in accordance with a very general request, though it was understood that the demand for this was less than for the Hymn and Tune Book, and a less general acceptance of it was to be anticipated. This was also intrusted to Rev. L. J. Livermore, with such co-operation as he might command the Psalter, arranged in parallelisms, having been prepared by Rev. S. Osgood, D.D. The Committee desire to express their thanks to those who contributed to the work.

LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

The Ladies' Commission on Sunday-school Books has continued its labors, in connection with this Association, with gratifying results. Since its organization, a little more than two years ago, twenty-four hundred books have been read, of which six hundred and ninety-six are recommended as more or less adapted for the Sunday-schools of our own denomination. A full catalogue was printed last year, and the first of a series of annual supplements has just been issued. Besides devoting much time and thought to the work for which it was especially called together, it has co-operated in various ways with the Sunday-school Society. The careful and impartial examination of juvenile books by the Commission is a real service to the denomination, by keeping out of our libraries worthless books, as well as by bringing into notice those of real value; and already a large number of Sunday schools have been supplied with books recommended by its catalogue.

CO-OPERATION WITH THE AFRICAN METHODIST-EPISCOPAL CHURCH.

In response to an appeal from persons connected with the African Methodist-Episcopal Church, the Committee were led to consider the expediency of conducting, in co-operation with that body, the work on behalf of the colored population at the South, which had already been partially entered on by this Association. The fact that this African Methodist Church, by reason of its position, its abundant supply of ministers, and its large and increasing capabilities for effective working, possessed certain opportunities that we had not, made it seem evident,

that, by co-operation with this body, a given sum of money could do more good than if expended upon our own agencies, — provided only we were willing to forego the desire of mere denominational influence and increase. The Committee felt, that, under the circumstances, they were acting out the spirit of the denomination, by regarding the matter of sectarian aggrandizement wholly subordinate to the desire of benefiting this people. Of course they were careful, while not wishing to enforce the Unitarian belief, also to insure that the money given shall not be employed in ways to encourage narrowness, or to teach what seem to us errors. The co-operation will be confined to certain specified points of clearly recognized useful effort, on what is a common ground of Christian service. These points are to be, first, the circulation of reading matter of various kinds; and, second, the training of young men as teachers and preachers in the educational and theological institutions of the African Methodist-Episcopal Church. The special direction of the expenditure is to be in the hands of a permanent joint committee, composed of three members of this Board, and three members of the African Methodist-Episcopal Church, appointed at their convention.

WESTERN CONFERENCE AND WESTERN SECRETARY.

At the last Annual Meeting of the Western Conference held in Chicago, in October, 1867, the following resolutions were passed, looking toward a more perfect consolidation of the work of the denomination: —

Resolved, That for greater efficiency of work, and for the greater encouragement which comes from the consciousness of mutual sympathy and support, it is desirable to secure, so far as possible, a perfect unity of action among all the churches of our faith.

Resolved, That, with a view to this end, this Conference, while retaining all its present organization and functions, except the raising and disbursing of money for missionary work, recommend to the churches within our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; with the full confidence that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association.

These resolutions, in accordance with the rules of the Conference, must lie over till the next annual meeting, before final action on them can be had; but we are assured they so fully express the spirit of its members, that the plan which they involve will undoubtedly be carried out.

We regard this as a very important step, and a matter for congratulation, — not only because it shows the entire confidence which prevails between the different portions of the denomination in different sections of the country, but also because a concentration of our energies is now greatly to be desired, in order to do effectively the work which Providence has assigned to us.

In the present condition of the cause of liberal religious thought, and of our opportunity in reference to it, we may not overlook what may be called the *moral effect* of our denominational activities. Prejudices are to be overcome; attention is to be called to the truths and principles for which we stand; the inertia of the popular mind is to be aroused: and for these purposes there is a power in our agencies, which is wholly distinct from the benefit of particular items of service which they may bring to pass. No one can fail to see (for illustration) how much was done towards the advancement of our cause, by the simple fact proclaimed abroad, that we, as a denomination, had raised $100,000 for the spread of our views.

Now it is obvious, that this moral impression to be made by our activities, is greater if these activities are centred in one agency, than if they are distributed among many. And the Committee, therefore, especially rejoice in this action of the Western Conference, as an indication of what they regard a healthful and wise tendency on the part of our denomination.

As will be seen by the resolutions of the Western Conference, it is by no means intended that that body will give up its separate organization or functions. It only proposes to delegate to this Association the one matter of raising and spending money. And thus the principle of concentration herein commended is entirely consistent with the movement, which this Committee have done all in their power to encourage, towards the more complete organization of our denomination, through the formation of Local Conferences; to the reports from some of which, as offered along with this report of our Committee, we desire to call special attention.

WESTERN SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION.

Partly because of the generous confidence on the part of the Western Conference, which has been just referred to, but also because of the necessity, which had already been recognized, of having an officer wholly devoted to the oversight of this great field, the Committee, immediately after this action of the Western Conference, appointed Rev. Carlton A. Staples their agent and missionary for the West, with his headquarters at Chicago, and with a room to be used as a depositary of our publications and for the transaction of the business of the Association. They would respectfully recommend, that,

in accordance with this action of the Committee, an Assistant Secretary be appointed at this meeting, with the title of "Western Secretary of the American Unitarian Association."

ENLARGEMENT OF THE WORKING FORCE OF THE ASSOCIATION.

The creation of this office involves, as will be seen, an enlargement of the scope and plans of the Association as a working force. The Committee believe that such enlargement is called for by the great increase of our work and of our opportunity. They believe that the time is near at hand, even if it be not deemed expedient to attempt it the present year, when other similar offices might be advantageously created for the care of other sections, or of separate departments of the interests of the Association; leaving to the General Secretary and to the Executive Committee, as a Central Board, the general superintendence and direction of all.

Other similar appointments to that of Mr. Staples have been already made by the Committee, and his alone is recommended for indorsement by the Association, only because its character and its wide range makes it somewhat exceptional.

Rev. Dr. Wheeler has, for two years, held such a position (as the missionary or agent, both of this Association and of the Maine Conference), for the State of Maine, giving his whole time to this work. He has preached in all parts of the State; he has started several new societies; he has cared for all our interests in that region, maintaining constant correspondence with the Secretary of this Association; and all our movements there have been with his co-operation, and under his

direction. His service has been of very great importance and value to the denomination.

Rev. S. J. May has recently been appointed to a similar position for Central New York.

The Secretaries of many of the Local Conferences have been engaged in service of the same character to such a limited extent as their engagements with their own parishes would permit. The experience of the past year has satisfied the Committee that this general method of working may be advantageously carried out to a much more considerable extent.

AMENDMENTS TO THE CONSTITUTION.

In obedience to the instructions given to the Board at the last annual meeting of the Association, we have considered the various amendments then proposed to the By-Laws of the Association, and would respectfully propose the following series of articles, as embodying the changes which seem to the Committee desirable. The reasons for such changes the Committee are prepared to explain when they come up for consideration:—

By-Laws of the American Unitarian Association.

ARTICLE I. — The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose.

ART. II. — An annual subscription of five dollars shall constitute a person a member, so long as such subscription be paid; and a subscription of thirty dollars shall constitute a person a member for life.

ART. III. — The officers shall be a President, two Vice-Presidents, a Secretary and one or more Assistant Secretaries, a Treasurer, and fourteen Directors. These officers, eight of whom, at

least, shall be laymen, shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. IV. — These officers shall constitute an Executive Committee, who shall meet at least once in each month, six constituting a quorum; and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the Corporation, whenever they shall deem it necessary or expedient.

ART. V. — It shall be the duty of the Secretary to keep a full record of the meetings of the Corporation and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and, in general, to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and the Assistant Secretaries shall render such service as shall be specified by the Executive Committee. The salaries of the Secretaries shall be determined annually by the Executive Committee, the Secretaries not voting.

ART. VI. — The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at such time and place in the city of Boston as the Executive Committee may appoint; of which due notice shall be given, by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. VII. — Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

In conclusion, the Committee cannot refrain from expressing the feeling, which every added experience only deepens and confirms, that our denomination, through the instrumentality of this Association, has a mission and an opportunity which call upon all its members to renewed activity, and to more generous sacrifices.

The President stated that, in the failure of the Association, at the last annual meeting, to appoint a Nominating Committee, the Executive Committee had assumed that duty, and suggested that their action should be confirmed by the Association. On motion, it was voted to confirm this action.

On motion of Rev. GEORGE H. HEPWORTH, of Boston, it was voted that the hour of twelve o'clock be fixed as the time for balloting for officers of the Association.

Rev. CHARLES LOWE stated that he had received a note from Rev. EDWARD E. HALE, who was not able to be present, giving notice that an amendment to the By-Laws which he proposed at the last meeting, reducing the number of the Executive Committee from 14 to 9, and which he was unable to press to-day, would be brought forward at the next annual meeting.

The chair stated that there were several amendments to the By-laws before the Association, proposed by the Executive Committee and by others, and inquired what action should be taken upon them.

On motion of Rev. Mr. HEPWORTH, it was voted to take up the amendments separately; and the chair read the amendment proposed by the Executive Committee to Article I., which consisted in striking out the words "throughout our country" after the words "pure Christianity," and "in the United States" after "Unitarian Christians."

This amendment was adopted, without debate.

The amendment to Article II., which proposed to increase the annual subscription from one dollar to five, was, after considerable discussion, and the rejection of propositions to change the amount to two dollars and three dollars, rejected, and the original article remains intact.

The amendment proposed to Article III. was then taken up for consideration, and, after some little debate, adopted, as follows: —

ARTICLE III. — The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and fourteen Directors. These officers, eight of whom, at least, shall be laymen, shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

No amendment was proposed to Article IV. by the Executive Committee, and it stands as before.

The amendment to Article V., which provided that "the assistant Secretaries shall render such service as shall be specified by the Executive Committee," and that "the salaries of the Secretaries shall be determined annually by the Executive Committee, the Secretaries not voting," was then adopted.

The amendment proposed to Article VI., leaving the time of the Annual Meeting, as well as the place, to be appointed by the Executive Committee, was adopted.

The By-Laws, as amended, were then adopted, as a whole.

On motion of Mr. GEORGE W. WARREN, of Boston, the vote to ballot for officers at twelve o'clock was reconsidered, and the Association voted to proceed to the election of officers at once.

Rev. GEORGE W. BRIGGS, D.D., of Cambridgeport, then moved that, in accordance with the recommendation of the Executive Committee, an Assistant Secretary be elected for the Western Department.

After some remarks from Rev. ADAMS AYER, of Boston, and Rev. CHARLES LOWE, this motion was carried.

Mr. THOMAS GAFFIELD, chairman of the Nominating Committee, submitted the following list of officers, pre-

mising that Rev. EDMUND B. WILLSON had declined to be a candidate for re-election: —

EXECUTIVE COMMITTEE.

Hon. THOMAS D. ELIOT . . . . . *President.*
HENRY P. KIDDER, Hon. SETH PADELFORD . . . . . *Vice-Presidents.*
Rev. CHARLES LOWE . . . . . *Secretary.*
GEORGE W. FOX, Rev. CARLTON A. STAPLES . . . . . *Assistant Secretaries.*
CHARLES C. SMITH . . . . . *Treasurer.*

Directors.

Rev. WARREN H. CUDWORTH.	Rev. FRANCIS TIFFANY.
Rev. WILLIAM G. ELIOT, D.D.	Rev. JOHN F. W. WARE.
Rev. GEORGE H. HEPWORTH.	WILLIAM CROSBY.
Rev. LEONARD J. LIVERMORE.	CHARLES E. GUILD.
Rev. SAMUEL OSGOOD, D.D.	ARTHUR T. LYMAN.
Rev. GRINDALL REYNOLDS.	WARREN SAWYER.
Rev. RUSH R. SHIPPEN.	GEORGE O. SHATTUCK.

On motion of Rev. HENRY F. JENKS, of Fitchburg, it was voted, that the polls, on the ballot for officers, be kept open until quarter past twelve o'clock, to afford an opportunity for those to vote who had gone out with the understanding that the balloting would not take place until twelve o'clock.

On motion of Rev. ADAMS AYER, the President was authorized to appoint, during the year, auditors of the Treasurer's account.

Rev. JOHN A. BUCKINGHAM, of Newton, moved that the President have authority, between now and the next annual meeting, to appoint a Nominating Committee.

Rev. Mr. JENKS said he hoped this committee would be appointed by the meeting itself; and, after some remarks from Mr. GEORGE W. FOX, and Rev. WILLIAM G. SCANDLIN, of Grafton, it was voted, that the committee consist of five, and be appointed by the meeting.

The committee was constituted as follows: Rev. Benjamin H. Bailey, of Portland; Rev. William J. Potter, of New Bedford; Rev. Robert Collyer, of Chicago; Mr. Thomas Gaffield, of Boston; Rev. George L. Chaney, of Boston.

Rev. CHARLES F. BARNARD then introduced Rev. Dr. NATHANS, lately Rabbi of Israel, who made an address upon the importance of the opportunity presented to the Unitarian denomination through the circulation of an enlightened and liberal literature through Europe and the East.

On motion of Mr. C. C. SMITH, of Boston, Rev. Messrs. Galvin, Ayer, and Bush were appointed a committee to receive, sort, and count the votes for officers.

Rev. J. F. W. WARE, of Baltimore, then spoke earnestly in reference to the great opportunity and demand for work now presented to this Association, and urged the importance of enlarging the machinery of its operations, offering certain specific suggestions. He was followed by Rev. J. M. L. BABCOCK, of Lancaster, N.H., and Rev. Dr. NATHANS; after which, Rev. Mr. WARE offered the following resolutions: —

Resolved, That the American Unitarian Association, assembled in annual meeting, would approve the consolidation of the Sunday-school Society with the organization of the Association.

Resolved, That the American Unitarian Association, in annual meeting assembled, would recommend to the Executive Board to inquire into the possibility of publishing a paragraphed New Testament.

The second of these resolutions was discussed by Rev. Messrs. J. F. W. WARE, I. J. STINE, L. J. LIVERMORE, C. J. BOWEN, ROBERT COLLYER, A. B. MUZZEY, J. H. WIGGIN, CRAWFORD NIGHTINGALE, and Rev. Drs. J. H.

MORISON and SAMUEL OSGOOD; and was then, on motion of Mr. F. L. CAPEN, adopted by the Association.

The first resolution was then taken up for consideration.

Rev. Dr. GANNETT wished that the word "consolidation" might be changed to "co-operation;" and, at his suggestion, this amendment was made. Upon the resolution, thus amended, Dr. Gannett spoke at length, giving the reasons why such a plan as here proposed should be adopted. He said that the Sunday-school Society had two distinct operations. One of these was to keep up a special interest in the education of the young by the Sunday school, and for such purpose a man was needed who should visit Sunday schools, and in every way strive to make the work effective. This he thought could not be done so well by the Association, and therefore that the two societies could not be consolidated. But the other part of the work of the Sunday-school Society, viz., the publication of books, he thought might properly be done through or by the help of the Association.

The discussion of the subject was continued by Rev. L. J. LIVERMORE and Rev. ALONZO HILL, D.D., of Worcester; and the resolution was adopted.

The committee appointed to collect and count the votes for officers reported the election of the ticket submitted by the Nominating Committee, with but few scattering votes.

A vote was then passed, authorizing the Nominating Committee to fill any vacancies which might occur in their number; and the Association adjourned.

PUBLIC MEETING.

On the evening of the same day, a public meeting of the Association was held at the Music Hall. At seven and a half o'clock, the meeting was called to order by HENRY P. KIDDER, Esq., and prayer offered by Rev. FREDERIC A. FARLEY, D.D., of Brooklyn, N.Y. The hymn beginning —

> "God of the prophet's power,
> God of the gospel's sound," —

was then sung to the tune of "Silver Street;" after which, the Chairman addressed the audience as follows: —

ADDRESS OF HENRY P. KIDDER, ESQ.

LADIES AND GENTLEMEN, — Nobody regrets more than I do the absence of our President (Hon. T. D. Eliot) to-night, making it incumbent upon one of the Vice-Presidents to assume the chair.

You are invited here by the American Unitarian Association. We assemble at this jubilee season to greet each other as Christian friends and brothers; to review, though briefly, the work we have tried to do; and to fire anew our zeal and hope and faith for the future. And not alone for congratulations, but that we may be made aware of our errors and shortcomings: we know they are many. From time to time we have met here to present the various branches of our work to your notice; and to-night we ask gentlemen from various quarters to address you, that you may from actual witnesses know what this Association has been doing and what are the tangible results, hoping to receive hints that will induce to greater efforts and larger usefulness.

Are we, my friends, amongst the advance-guard in this age of progress? We ought to be; and if we are not, let us strive, by our activity, our zeal, our devotion, to place ourselves there. We gather at this season to take counsel together, to get new

strength. By talking with each other, by comparing notes, our zeal is warmed; and we feel as we separate, that hereafter, as long as we live, we are to do a great work. The difficulty is, that we are warmed only for the time; while always, every hour that we live, the work is growing greater and greater before us. We must be constantly moving; we must renew, and still again renew, our exertions. We must by them grow stronger; we must reach higher and higher; for ever we must be marching on.

My friends, as we gather here to-night, is it wrong, is it immodest, if we congratulate ourselves that we have made some progress, that we are marching along, and not retreating? Are we not farther forward than we were when our Association was established forty-three years ago? Are we not larger in numbers? Are we not doing more now than ever before? If not, whose fault is it? It is your fault, as well as the fault of the Executive Committee of the Association. Everybody can do a part of the work that is to be done; and we ask all of you for your counsel, your co-operation, your kind sympathy, in what we would endeavor to do in the future. We review, to be sure, the past, because we wish to see in the past what errors we have committed; but all the time we are looking forward into the great future, to see what is yet to be done. We call in here our outposts, we invite here the sentinels who are far away from this, that we call the centre, — we call them in here to say what is going on on the outside of the circle which we wish to embrace in our work. From the east and from the west, from all quarters, we gather here at this time.

But I have taken more time than I ought. It is now my pleasure and my duty to introduce to you Rev. C. H. Brigham, of Ann Arbor, Michigan.

ADDRESS OF REV. C. H. BRIGHAM.

Mr. President, Christian Brethren and Sisters, — I should say to you, that when I was asked, and rather urged, to speak here this evening, it was supposed that I would be the only representative of the great West present; and it is per-

haps to that fact that I am indebted for this privilege of looking so many of you in the face, and of saying a few words to you about the West. But now we find that our friend Robert Collyer is here, who is not an exotic, but a man who has grown up at the West, got all his reputation there; and he might well take my place in this pleasant service, and allow me to sit down and listen to the good things which others are to say.

I suppose many of you are tired of hearing about the West. There are a great many of our most excellent clergymen who think that whatever is done for the West is wasted, — is zeal and money and health and strength misapplied; a great many who, remembering how Western societies have come up and gone down, remembering how many men going out there full of spirit and zeal have come back discouraged and disheartened, say, "We have heard about enough in regard to the West: we think it is high time to give our energies to New England." But, after all, I have to say to you, friends, that the opportunity in the West for the spread of the liberal faith has never been exaggerated, — never can be exaggerated. And there is this peculiarity about it, that the longer a man stays there, the more clearly he sees, and the stronger becomes his conviction, that the great opportunity is there. It is the men who go there and stay two or three Sundays, and do not find every thing as it was in dear old Boston, who say, "We cannot do any thing for the West." But the longer a man stays there, the more thoroughly is he convinced, that the opportunity for our faith is as great at the West as it can possibly be anywhere.

I am not exaggerating; and, as I do not wish to speak at random, I will endeavor, very concisely, to give you the reasons why the West is a good field for our faith. There are five different classes of persons at the West who call most longingly for Unitarian preaching. In the first place, there is the class of Unitarians who have gone out there from New England. Their number is comparatively small; but there are a good many of them, after all. There is hardly a Unitarian church in New England that has not its representatives in the West; there are not many large churches that have not many members in the West. They are scattered all about. You go to no large

town that you do not find them its strength and life, the bone and sinew of its population, its best men, its enterprising men. You go to a small village away up in the northern peninsula of Michigan, where they are cutting down the woods and laying open those great wheat-fields to the sun; and you find these men have gone in there with the steady habits of New-England Unitarians, and that they are longing for the faith they had at home. They want it, not only for themselves, but for their children; they want it for their comfort, they want it for the light of the region where they are, they want it that their children may be educated in it. You find there fathers and mothers who still cling to the faith they had at home, but who, there being no Unitarian church in their region, have been obliged to send their children to other churches, and they have been educated in these other faiths, and have grown up knowing nothing about the faith of their fathers. These other churches are recruited from among the children of parents who were leaders in Unitarian churches here in New England.

Then there is another class, composed of individuals in the various evangelical denominations,—Methodists, Baptists, Presbyterians, Congregationalists, Episcopalians even, — who are dissatisfied with the forms of faith that they have before them, with the teaching that is given to them on Sunday, and long for something better. They do not know what it is, they have never heard any Unitarian preaching, they only know that they are not satisfied with what they hear; it does not seem to them the truth of the gospel, does not satisfy their hearts or minds. They call continually for something better. They call sometimes openly, but their hearts are calling all the time. If you can gain the ears of these people, very soon they will come to your help much more warmly and heartily than a good many old Unitarians who have fastened themselves on other societies there. This class is a very numerous one. You cannot become acquainted with the people of any church at the West, without finding in that church, not one or two, but ten or twenty, who are dissatisfied with what they hear. They say they do not believe it.

Then, again, there is the class of persons who have, by the

good work, not only of this Unitarian Association, but of our friend Professor Huidekoper, got hold of Unitarian books and tracts. You have no idea how far and wide these publications of your Association go when you get them out of Massachusetts and New England; how many persons there are who read the "Monthly Journal;" how many who read the work of James Freeman Clarke, for instance, on "Orthodoxy and Unitarianism: their Truths and their Errors." They have got hold of these books. These have been lent to them by some friend, some Methodist or Presbyterian minister perhaps, who has received them from Frederick Huidekoper. He tells me that he distributes about three thousand volumes a year, mostly among Orthodox ministers in the West. These men have read them or heard of them; they have got a taste of the liberal faith, and they ask, "Can we not have more of it?" I could spend the time from now until twelve o'clock in reading the letters of persons who have written to ask, "How shall we get more Unitarian books, or hear Unitarian men? How shall we get more knowledge of these truths, of which we have got just the first taste in these books?" This class is already large, and is growing rapidly larger. Just as far and as fast as our books go out, comes the inquiry for the living word of the living preacher.

Then there is another class, — a very different class, but one which I think proper to include among those who are proper subjects of our teaching, — the class of infidels, of free-thinkers, of persons who think they have no religion, who have cast off all religious faith. This class is very large in the West. You have no idea, unless you have been among these people, how many persons in the West — intelligent men, thinking men, lawyers, physicians, prominent men in the State, and men, I might almost say, who have been prominent in the church — have cast off all religious faith, left the church, care nothing about it, simply because they do not believe the doctrines they have heard preached. They will remain free-thinkers and sceptics just so long as they have no form of faith that commends itself to their sense of right and justice. They ask for our truth; and we shall be culpably negligent if we do not give it

to them. In every city in Michigan there are many who, for years before I went there, had not entered the door of a church. They did not believe they had any faith, or cared any thing about religion. They knew the churches never had given them any thing. One of them is a trustee of my church; and it would take a great storm, one much more severe than would suffice to keep the churches of Boston empty, to keep him away from a religious meeting. There are a great many men of that sort at the West — men who think themselves infidels, but who are not really so — who are longing and praying that our faith may be given to them.

Then there is still another class, and that is the class of persons, who were, and still are to some extent, called Spiritualists, — a very large class when you get away from New England; men and women who have anticipated the work we ought to have done. For Spiritualism has gone over the West, and gathered into its keeping a great many persons who were dissatisfied with the Orthodox theology; and who, if we had given to them our liberal gospel, would have come to us. They have accepted Spiritualism, because that is the form in which liberalism has been presented to them. Not a few of these people have become dissatisfied with the irregular, disjointed, unorganized truths they have heard, — many of them high truths, noble truths, but not well organized; and everywhere there are movements, which began with great zeal and earnestness as Spiritual movements, which are on the decline. These people are ready for Unitarianism. One Spiritualist told me he would give a thousand dollars to build a Unitarian church, if others would go with him.

There are these five classes. They make, I say, a very good basis for our work in the West. They are everywhere. You find some one of these classes in every place; you find all of them in every large place. There is not a city of ten thousand inhabitants at the West where there are not dissatisfied Spiritualists; where there are not free-thinkers, sceptics, and men who think themselves infidels; where there are not persons who have heard about our faith and want to hear more; where there are not persons who go to Orthodox churches, who are dissat-

isfied with what they hear there; and where there are not one or more Unitarian families, and sometimes a great many such families. This last-mentioned class is the smallest of all, and yet it is very considerable. Now, I say, if these five classes, who are asking and longing for our faith, who would be helped, blessed, and saved by it, according to the best meaning of the word "salvation," do not constitute a good basis for work, what does?

But it does not even stop there. There are more persons than those who ask for our faith who are going to be blessed by it. There are a great many in the Orthodox churches, who go to church, and think themselves satisfied with what they hear; but somehow, when a Unitarian preacher comes along, they are drawn in to hear him. They come in in the evening, perhaps, and somehow they find themselves brought out of darkness into marvellous light, the light is so much better. These persons, not conscious of wanting the Unitarian faith, are still helped, are still blessed by it.

Now, my friends, this constitutes the basis of Unitarian work in the West. We must reach these classes by all the agencies which we can bring to bear upon them. By books first; but books are not enough. We need men; and every man who is strong enough to break away from Massachusetts, and the dear ties that bind him to Boston and the places round about, ought to consider seriously whether it is not his duty to go and do what he can to answer this great demand, which will be to him in return a great spiritual awakening, an unspeakable spiritual blessing. No man can go out there and stay a few years, without realizing, to some extent at least, the importance and grandeur of this field. If he is disheartened at all, it will be only at the greatness of the work, and the feebleness of one man or many men to do it.

But your good Secretary warned me that but fifteen minutes would be given to any speaker, and the clock tells me that my time is out.

ADDRESS OF REV. DR. DEWEY.

Mr. President,— I think the key-notes of this occasion and of our denominational action were struck in our meeting this

morning by two speeches, — one from our brother who has lately come among us from the Hebrew Church, and the other from our brother from Baltimore. The first of these gentlemen seemed impressed, more than with any thing else, with the fact of progress; and the other insisted upon the present hour as a crisis in this progress. Shakespeare says, —

> "There is a tide in the affairs of men,
> Which, taken at the flood, leads on to fortune."

Mr. Lecky, in his admirable "History of Rationalism in Europe," has shown that there is a tide in the *thoughts* of men, — a tide of progressive public opinion flowing through all ages, which, although it cannot unseat the everlasting foundations of truth, yet modifies the philosophy of it, — modifies the views that are entertained of it.

Even I have lived long enough to be a witness of this in some very striking ways. And I have sometimes thought, that, if I had the ability, I could write a history of this progress, which would show it to be very remarkable, and would be a powerful encouragement to all the friends of progress. If such changes can take place in one man's lifetime, what may not be the progress of ages? In one life, I say, what changes! It amazes me to think of what has passed under my own observation. If I had read the account of it as the history of five centuries of progress, it would have been less surprising; it would have seemed to me much, even on that scale. In fifty years, I say, what changes, — in literature, in literary criticism, in the sphere of science, in the sphere of the practical arts, in the ideas of government, — of the office and duty of government, of the right of all men to participate in government, and of *all* human rights! And in religion too, and more especially in the views which men have now, compared with those they entertained fifty years ago, of life and death and futurity, — of theology, of the gospel and its proper interpretation, of Jesus Christ, the central figure in the record and the central figure in the world ever since he came into it, and, what is more vital, — most vital, — of what God is and of what we are to think of him! That awful word, "God," so hard, so

unattractive, so repulsive to many, has become to multitudes as a new and unfolded revelation, as an infinite orb of light, as the dew of infinite grace upon thirsting and parched souls; the one infinite love, in which all attributes are blended; all authority, justice, and judgment being expressions of that, all chastisement and punishment and pain manifestations of that. What a change! It makes the world new; it makes life new; it has created a new heaven and a new earth.

And I cannot help thinking that it is touching the hearts of men as it never did before. From whence, but from the bosom of Infinite Beneficence, has flowed the great stream of modern philanthropy? Our churches, I believe, are beginning to feel the great tide. That which Henry Ware used so emphatically to insist upon, — that our churches should be working churches, not merely bodies of professing communicants, caring for their own edification alone, but working churches, laboring for the cause of religion and humanity all around them, — is, I think, beginning to be understood and felt.

I have been greatly impressed with this advance and progress of ideas in what has fallen under my own observation in the city of New York during the past winter. When I assumed the pastorate of the Second Congregational Church there (now the Church of the Messiah), I entered the great city, feeling as if there was a vast mass of spiritual destitution around me, for which there was no provision. But even then I found — and I ought to testify — that men were not dead to the great interests of religion, — that the churches were not dead. I found the city tracked all over with the steps of missionaries, of tract-distributors at least. But this was comparatively upon the surface. I find now a far deeper development. Not only has every church there a Sunday school, but almost every church — and I don't know but every one — has a mission school, and some of them two or three. And to these schools resort, from the very *élite* of society, young people to instruct them. I asked several persons, competent to judge, whether they knew of any family, of the rich and favored classes, which did not send forth one or more of their sons and daughters to teach in these schools; and the answer

uniformly was, that they did not know of one. What a blessed relation between the rich and the poor; and what promise is there in it! And "the Children's-Aid" Society, sending hundreds and thousands of poor children to find comfortable homes in the West, is a perfect wonder of beneficence,—of beneficence and wisdom too.

But I did not intend to dwell upon the bare fact of progress: there are certain views of it which, I think, particularly concern us as a Christian body. That great tide of thought of which I have spoken is now, I believe, at its flood. There never was an age, not even that of the Reformation, when so many minds all over Christendom were so strongly moved as now, when they were set so strongly towards free thought, and in fact running into adventurous speculations. This is a truth obvious enough in the political sphere. "Who shall make the laws, who shall govern, who shall vote?" and the answer is beginning to be made, "Everybody shall." At least all but the children: and I expect to hear it soon proposed that *they* shall; that the period of majority shall be ante-dated,—put back to eighteen or sixteen,—and that girls and boys in their teens shall vote; that they have rights which it would be unjust to deny them. But especially in religion is this tendency manifest. Religious speculation never went to such a length as it does now, except with a few professional thinkers. Now multitudes are questioning matters concerning religion. They question it in ways to which our brother from the West has alluded, but which I fancy run far beyond the imagination of most persons. The controversy to-day is not about creeds, but about faith itself; not whether the doctrine of the Trinity is true, but whether of the being of God, of the cause of things, we have any legitimate idea, any real knowledge; not whether Jesus is God, but whether he has any claims to homage and obedience; not whether the Bible is to be received as infallible in every word and letter, but whether the grandeur and tenderness of its teachings are still to win and bind our hearts; not whether this priesthood or that, this church or that, shall be preferred, but whether it is not best that all churches and preachers should be swept away together. And these are

not pragmatical questions, brought forward by a sect, or by any class of sectarian thinkers. They have naturally arisen in the progress of thought, — naturally emerged from the great advancing tide of opinion. Ours, my friends, is not the praise or the blame of their appearance. I have heard it made a matter of boasting with some among ourselves, who said, "We have led on this progress of thought;" and of reproach with others, who said, "You have opened these flood-gates of dangerous speculation;" but neither is true. Mansell and Herbert Spencer are not Unitarians, nor Strauss nor Renan; nor was Auguste Comte. No: these speculations are the natural outgrowth of thought. And it is natural that in this state of opinion there should be a great deal of vagueness and uncertainty; that men should not know what to think; that many persons, of little knowledge and much presumption, should be in danger of being precipitated, from the top and foam of this great wave of opinion, into utter scepticism, darkness, and misery.

Now it is in this crisis of opinion, in this tide of opinion taken at the flood, that I think the body of Christians to which we belong has a great responsibility, and a great work to do. Nobody can meet the case as we can. We are believers, but we are doubters too. Yes, we have dared to doubt; we have got rid of that supreme folly for an imperfect and reasoning nature, — of calling it a sin to doubt. We have doubted, and we are better prepared to deal with those who doubt. But we are believers too; and are all the stronger believers for our doubts. We have sifted the wheat from the chaff, and have found that there *is* wheat! We have tasted and seen what that life-giving food is; yes, we have seen and tasted that the Lord is good, and that Jesus stands in grandeur and beauty as chief in this lower world, — our guide, our example, our Saviour. I would not speak without modesty. Alas that we are so little true to what we believe! But I must express the conviction, that there is no body of Christian people in the world who have a stronger belief in the very vitalities of the Christian religion, than this body to which I speak to-night. Whether we are radicals or conservatives, I do believe,

unless I have misinterpreted the experience of those around me and of those with whom I live, that we have got far beyond those old notions of religion which wrap it up in a creed, wrap it up in mystery, or regard it as an engine of the state, as a useful thing for the moment; that we have come to see that it is the life of our life, the soul of our soul; that it is a part of ourselves, of our nature, of our being, of the world, of the universe, and can never be torn from it.

Now, my friends, I think it is this conviction that we need to impress upon the world. It is our mission to show this as far as we are able. How it is to be shown, how the proclamation is to be made, I need not tell you. It is the very business of this Unitarian Association to make it, — by preachers, by missionaries, by tracts and books. If we can reach but a thousand persons, and bring them from perplexity and darkness into light and peace, it will pay for all our labor; but we can reach ten thousand and ten times ten thousand. A multitude that no man can number shall rise up in this land, redeemed by your foresight and liberality. It is a great work, it is a work incumbent upon us, it is a work that should rest deeply upon our consciences. We should understand that we hold this peculiar position in the world, and that we are especially prepared to meet the difficulties in men's minds on this great crisis in the progress of opinion.

I do not know but that I am transgressing; but let me say one word more. In all this world's affairs there are always crises; there are in national affairs and in moral affairs always crises. There are crises that are invisible, as well as visible; crises that are spiritual, as well as political. Our first great political war in this country was for freedom; our second, for union. Our first great spiritual war, fifty years ago (I mean the Unitarian controversy), was for liberty; our second is for union,— to save our one holy religion from denial and revolt, to reconstruct the scattered provinces of religious thought into a new order, to bind anew all spiritual forces, to protect them from disintegration and destruction; and, if I may so say, to preserve ourselves as a Christian body; to keep this little advanced army of the Christian world from going

all to pieces. My conviction is firm, that there is no reason why it should go to pieces. Differences there are among us; but they are not differences, in my opinion, that need divide us. I have lived long enough to take larger views of this Christian charity than I once did. If it seem not presumptuous, I would say that I stretch out my arms wide enough to embrace all Christian sects, all Christian disciples. I should like very well to belong to a congregation that had in it every sect under heaven. I should be glad to meet and mingle in worship with all who are willing to put the philosophy of religion in abeyance, to set it aside, and attach themselves to the vitalities of religion; and I think that those who can worship together, can work together.

THE PRESIDENT. — We shall surely all unite with one voice in saying, "It is good for us to be here to-night."

ADDRESS OF REV. J. F. MOORS, OF GREENFIELD.

I am glad to stand here, friends, to-night, and say a few words in this assembly, of the joy, the satisfaction, and encouragement that I find in this glorious work of the free, unshackled, liberal-Christian ministry in that portion of our New England where it has been my joy and pleasure to labor for many years. The valley of the Connecticut has not been thought to be very favorable to liberal ideas. We still feel, everywhere through the length and breadth of that valley, the powerful influence of Jonathan Edwards, who impressed his mind very deeply, almost indelibly, upon the religious thought of that whole region; and yet no one can be a careful observer of the signs of the times, even there, without feeling that a tremendous change is going on in the religious convictions of intelligent and thoughtful men all around us. We see signs of it in the most unexpected quarters. It seems at times as if the famous prediction of General Grant with regard to the Confederacy, that it was a hollow shell, was to be true of the existing theology and of the existing church. The demand comes up every day for the reconstruction of the Christian Church, for a resettlement of religious beliefs and convictions,

that shall be more in accordance with the spirit of the age in which we live.

I have occasion very often to preach discourses to congregations made up almost exclusively of Orthodox, Baptist, and Methodist members; and I am astonished sometimes at the ready reception that comes to me from the people, who listen to me on these occasions as though I spoke the very word that was demanded, that they were seeking to hear, and the thought they were striving to entertain. And while there is this great change going on, there is, as we all know, a more free and earnest inquiry into the foundation of Christian faith. There never has been a time, perhaps, when there has been a more earnest and free inquiry and discussion upon all these great topics than there is now. This is just what we of the liberal Church have always desired to have. We have always said, that, if we could have these matters discussed freely and openly, we should rejoice in it; and because they are thus open, because they are thus discussed, there is a work devolving upon us now which we should be eager to embrace. There never has been, I am persuaded, a greater demand for our work; there never has been a more glorious reward for our work. For what is to be the result of all this free inquiry? We see now that a great multitude, seeing no alternative between the old creeds and scepticism, are sinking down into the grossest materialism, "without God, and without hope in the world." Although we have no war to wage with existing churches, — they are strong and powerful, and will continue to be, — yet we have a great work to do for a multitude, and an increasing multitude, all around us, who are not fed by the existing churches. And while it seems that the work presses upon us, opening new opportunities every year, we never had so good machinery to work with as we have now. Our Local Conference is doing us a vast amount of good, — more than we could have anticipated when it was organized. It is bringing our existing churches into a closer bond of sympathy; it is binding them more strongly together; it is giving us an opportunity to survey the whole field; it is giving us an opportunity to see what work is to be done, and where and how it can best be accomplished. But,

while we have this grand machinery, we know very well that the machinery alone will not accomplish the work, any more than the most finished steam-engine would work without steam in the boiler; and what we want more than any thing else is more steam in the boiler. We want more earnest, hearty, and devoted enthusiasm. We want to feel, as we do not seem to feel, that the ideas which we entertain — the idea of God as a Father, of Christ and his mission, and of the soul and its destiny — are really vital to the soul and to society; that they are not for the cultured and educated alone, but that they are a necessity for all classes and conditions. We need to feel the conviction, that we are working on the line of God's providential leadings, for the upbuilding of a new and a fairer church than has existed on our earth.

I confess, friends, that I have little sympathy with those who tell us that the mission of the liberal Church is to tone down and soften the hard and harsh creeds of the existing theology; and that, when this mission is accomplished, the mission of the liberal Church will end. I do not believe that: if I did, I should not work earnestly and heartily in it. I believe that the principles which we advocate are to triumph; that we are to win the victory; that they are to be the prevailing ideas of all the existing churches. I do not believe at all in the opinion of those who seem to believe that our liberal faith is a very good thing for cultivated and refined people, for people who are already started right; but that it is not equal to the emergencies of the poor and the needy, or that it is not equal to grasping with the terrible realities of sin and depravity. I believe that there are no principles that can be presented to us that are so noble, so exalted and refining, that are so easily grasped and entertained, as the pure and simple faith which we try to cherish.

We look for a new and a better church than has existed in the world; and we may be sure, as we read the signs of the times, that the church of the future is not to be a Calvinistic church. Those ideas have passed, and are passing away. We may be persuaded that the church of the future is to be a free church, — free, I mean, in thought; that every one is to be allowed to

consult the living oracles of the living God as he speaks to-day in nature, as he speaks to the waiting soul. I am persuaded, that this free, wide-awake, practical America of ours is cutting loose from all shackles, and that no creed invented in times past can be imposed upon us now. The demand is everywhere for a more liberal faith; and we need a more generous, earnest, and hearty consecration to it, a more generous and earnest enthusiasm in its defence. Let us have this, and we shall find that devoted mothers will be willing to consecrate their sons to the glorious work of the Christian ministry; we shall find that noble young men will be ready to stand forward in this work, and that they will have something to say to which the people will be eager to listen. Let us have this true and earnest consecration and enthusiasm, and we shall have a consecrated literature that will go through the length and breadth of the land, and will meet the demands of honest, earnest, and God-fearing men and women; a literature that will save them from the darkness of Calvinism, and from the bewilderments of scepticism; that will make them at peace in the joy and blessedness of Christian faith. Let us have this noble consecration and enthusiasm, and money will flow into our treasury, not in little driblets, grudgingly given; but it will flow readily and generously as an offering to God, as his instrument for the carrying on of his work.

I have thought that one of the reasons why it was so hard for us to raise money has been, that we had not faith enough in our own ideas, that we had not faith enough in our own principles; that we looked upon our church rather as a temporary expediency, which is to last for a while, to tone down the existing churches, and then pass away. Let us be true to it, true to the conviction that it is the Church of the living God.

Friends, our desire, and the desire of every earnest heart, is to see a new church built up in the world. Let us do our part in the work bravely, and let it be a church that shall rest upon Christ the living Way, whose basis shall be faith in the living God, — a faith that shall reconcile heaven and earth, and thus bring about a great atonement. It is not for us to sit still and say, "Truth is mighty and will prevail." It is for us

to work in God's name, in Christ's spirit of consecration, to accomplish it.

The hymn commencing —

" O Spirit of the living God!
In all thy plenitude of grace, —

was then sung by the audience, to the tune of the " Missionary Chant;" after which, Rev. C. C. Everett, of Bangor, was introduced.

ADDRESS OF REV. C. C. EVERETT, OF BANGOR.

I should be ungrateful indeed if I refused to stand here to bear my testimony to the wise and economical liberality with which the affairs of the American Unitarian Association have been managed in the State of Maine. I believe that every effort that has been made there, that every dollar that has been spent there, has borne fruit — some thirty, some fifty, and some an hundred fold. The Secretary of our State Association devotes his whole time to the work. He finds fields every Sunday where he can preach the liberal faith, where there is no regularly established liberal congregation. Two of our younger ministers carry on two parishes each, — one a new parish, the other an old one; the two being separated, — in one case six or seven, in the other seven or eight miles. Indeed, I am very glad to have this opportunity to say a word for the East. We are all the time hearing about the West. People seem to think there is nothing doing anywhere but in the West, and all the time we have this great work going on with us in the East.

When I think of this, I am reminded sometimes of a story that I heard in Switzerland, of two sleepy-headed Englishmen or Germans, who went to the summit of Mount Rhigi to see the sun rise. They got up bright and early in the morning, and went out to see the phenomenon, which, even in its ordinary occurrence, was rather an unusual one to them; and so, like a green hand on a whaling voyage, who looks to see the whale come up where he went down, they stood looking to see the sun rise where they had seen it go down. They stood looking at

the west, wondering where the sun was, until their backs began to burn, and then they turned round to see the sun high in the east. And so, while the East is spoken of as though it was only useful as tributary to the West, I sometimes think, that, after all, the sun has risen in the East.

But, friends, I know that this is an illusion. It may seem a simple thing, but the beauty of it is, that it is an illusion in which we can all share, wherever we live; for the blessed truth is, that the work is going on everywhere, and the heavens are light everywhere, and every spot may seem to be the region of the dawn. I remember — to give a single instance — a young man went from Bangor to the West, who had been brought up in the Orthodox faith by parents who were prominent in that denomination. He went West and became a Unitarian. He rejoiced in his new light; but he was greatly troubled as to how he should break the tidings to his parents: he was afraid that the news would bring their gray hairs in sorrow to the grave. So he wrote the story to them as delicately as he could; but when the reply came, instead of being one of regret and sorrow, it was one of congratulation and joy. While he had become a Unitarian at the West, his parents had become Unitarians in the East, and they united in one voice of joy and congratulation. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

The truth is, that all sects and all churches are moving in one direction, borne on as if by one mighty stream; and I sometimes think that we Unitarians claim too much as our share in the great work. If we happen to hear a liberal sermon from an Orthodox pulpit, — and all good sermons are liberal, — we say, "See the effect of the Unitarian faith!" Or, if we happen to read a liberal novel, — and all good novels are liberal, — we say, "See what our Unitarianism is doing!" The fact is, we are all drifting along together. We are like a "drive" of logs, borne down a swollen and rapid current; and because we happen to be first, it does not follow that we are the leaders, and all the rest are following us, any more than it is true that because the autumn flowers, the golden-rod and the aster, come after the

violets and the crocusses, that they are their followers. I believe we have our work to do in liberalizing the world; but I believe that is not our chief work. I believe the age has done more to liberalize Unitarianism, than Unitarianism has done to liberalize the age; and I believe that the great work of our church is not so much to liberalize Christianity, as to Christianize liberalism. For every force in the world is working in a liberal direction: all art, all literature, all the great strides of commerce, all the mighty triumphs of democracy, are working in one direction. And no wonder when we think that our great work is to liberalize the world, and see the world growing liberal faster than ourselves, we think there is not much for us to do. I went to a friend of mine to ask him to contribute to the support of a liberal church that was just being built in a new place. He gave me the money, but he did it hesitatingly. He said he had always noticed that liberal Christianity thrived best under Orthodox preaching. But if we feel that our work is to Christianize the liberalism of the age, then we shall see that we have much work before us. And when I think of it, I feel that never a body of men, never a church, had a work so sublime as that which is put into our hands to do. When I think of the life of this great age of ours, when I think of the mighty stride of its civilization, when I think of the discoveries of its science, when I think of the mighty appliances of its mechanics, when I think of the grasp which its commerce is taking of the world, and then that it is for us of the liberal faith to breathe into this great life the spirit of God, and that there is no other church on earth, no other faith in the world, that can do it, — I feel how sublime a work is ours.

And, if this is our work, how shall we meet it? What have we got? What is the gospel that we have to preach? We have to preach Christ. And what is it to preach Christ? This is a question that we often differ about, that we misunderstand; but I remember that when, as a mere boy, I was working my way into the Unitarian faith, the first lesson I learned, and the last lesson I shall forget (and I learned it from the best masters of our faith), was, that to preach Christ is not to preach this theory or that theory about Christ; but it is to preach the

truth that Christ preached; it is to preach the great truths of God and humanity, of life and immortality. And if this is the gospel we are to preach, whom shall we send to preach it? Shall we wait until we have perfect men? Shall we wait until we have an army of preachers agreeing in every point with one another, and, above all, agreeing in every point with ourselves? Ah! we should have to wait for these perfect men until Christ himself should come again. And so we have to send any one who has learned any thing of the great lesson. If there is any one who can only say, "The kingdom of heaven is at hand," and has the faith and power to say that, we will send him, and he shall be our John the Baptist. Or if there is one who can only say, "Pure religion before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," we will send him, and he shall be our James. Or if one can only say, "God is love," we will send him, and he shall be our John. Or if one can only say, "Stand fast in the liberty wherewith Christ has made you free," we will send him, and he shall be our Paul. Or if there is one who is full of the spirit of Jesus, impressed by his divine personality and power, we will send him, and he will bring a new tenderness and beauty into our work.

And when we consider this work and this great object, how poor seem the little differences that separate us! I know it is sometimes asked, If we differ on this point and that; if we have different theories about Jesus, one having one theory, and another another, — will not our work be a mere balancing of one belief against another belief, a positive against a negative? There is force in an objection like that. I have often thought of it; and I thought of it last night as I lay in my berth on the steamer which was bringing me to attend this meeting, There was a heavy sea; the vessel rolled about; now one side was up, and then the other side was up; and I have no doubt that many of the poor sea-sick passengers thought it was all mere balancing, — rolling now on this side, and now on the other side: but all the while the great engine was steadily at work in the heart of the vessel, and it was ploughing its way through the waves, fulfilling the end of the voyage on which it was bound.

Now, what the balancing of the side of this steam-vessel was compared with her progress through the waves, that is the balancing of the opposite sides of our religious body compared with the great work it is doing, and the great progress it is making; and, if I may borrow a phrase from our brother Moors, if we have only steam enough in the boiler, what harm will this little rocking, this little balancing, do us?

If I were to give you my theory, to explain the reason why one will stand up and say, "I am of Christ, and I cannot join in the work;" and another will stand up and say, "I am not of Christ, and I cannot join in the work,"—I would premise that we have not that trouble in Maine. One minister will come to us from this part of the world labelled "radical;" another will come labelled "conservative:" but, in the rough and tumble of the work, the labels get rubbed off, and we never take the trouble to put them on again. Neither do we hear of any such trouble at the West. They have radicals there, and conservatives there (at least, I suppose they have); but they work together like brothers there, as they do at the East. I think the trouble is just this: that in this part of the world the churches are so crowded, and the ministers are brought so close together, that if one has a long, sharp corner, any little peculiarity sticking out in one direction or another, it sticks into his neighbor; and so one and another wants to elbow his brother, and make a clear space for himself. Friends, if I were a bishop, and had the nation for my diocese, when I saw one standing off because he was so conservative, and another standing off because he was so radical, I should just take them both and put them out West, one in one city, and the other in another; and, so far as any liberal preaching is concerned, they should be the nearest neighbors to one another, and yet they should be hundreds of miles apart. They should be surrounded by opposition, by indifference, and by hungry and thirsty souls waiting to be filled; and I think you would very soon see them stretching out hands instead of elbows towards one another. Our conservative brother, instead of standing apart and saying, "I am of Christ," would look at his brother and say, "I know he is of Christ;" and our radical brother would be thinking what

a liberal co-worker he had, and would be so busy in the cause of Christ, that he would forget to ask whether he was a Christian or not. I do not mean that they would be any different from what they were at home, that they would be any more brothers than they were at home, that there would be any more points of union between them; but I mean that their circumstances would be such as to draw out only their points of identity and harmony, and put out of sight their points of divergence. As the physicians say, this remedy, to be effectual, must be adopted in season; and, if seasonably adopted, I think it would work well.

I do not forget the great work which this discussion is doing in our body. I believe in these opposite theories. We need them both. The conservative and radical elements are the upper and nether millstones; but, if they fall to grinding one another, it would seem as if there were an absence of other grist. But, friends, as I say, how small and slight do these differences appear in comparison with the great work which we have in common, of preaching the truth, of preaching the infinite love of God, of preaching the glorious destiny of humanity, of teaching these truths in the name of our Master, who first taught them in all their breadth and glory! If any of you think this work is exaggerated, if any of you have no love for it in your hearts, I wish you could be in the rooms of our Association a little while, and see the letters pouring in upon our secretary, whom we honor with all our hearts, and love more than we honor. I wish you could read them for yourselves, until you should become interested in them and in the work. "Of course," you would say, "you will give something there, and something there, and something there." But you would have to be told, "We cannot do any thing there or there, because we have not money enough. We can do a little something there, but only a little." And then, after that disappointment, I wish you could see the work that has been done. If you would go to the East, we would show you beautiful churches built, not by the Association, but which would never have been built without it. We would show you congregations gathered, not by the Association, but which never

would have been gathered without it. And then you would go out West, and there you would see in that grander field (for the West is the nation, after all) congregations gathered, churches built; and, still more, you would see congregations that are waiting to be gathered, churches that are waiting to be built, and hungering minds waiting to be filled. And when you saw all that, I am sure you would pray from the very bottom of your hearts, "God bless the American Unitarian Association!" And He would answer your prayer, and your hands would be among the instruments of His answer.

ADDRESS OF REV. R. R. SHIPPEN, OF WORCESTER.

I am glad, friends, that our Unitarian Church is coming up from its self-culture and self-criticism into the grand work of serving the Lord in practical ways. Go with me to yonder establishment, where people congregate in the struggle for life. When one hears the fussy questions about diet, sees the ghastly looks, and hears them ask each other, with anxious countenance and tone, "How do you do?" one feels that a hospital is a mournful place to dwell in. Go with me to the field, where young men with gleaming sickles are gathering in the corn, and you will see in their hardy countenances that all health questions are forgotten, and they demonstrate their power by the work they do. I am glad that our Unitarian Church is coming out of its old hospital, and going into the field of the Lord to do his work. I never was one of those who had much despair of our faith or of our church. I always believed, that, if we would be true to the faith, the church would live; and I think the vitality of our faith and the power of our church are alike shown by the success with which it takes the young scions from the old churches, plants them on the prairies, and vitalizes them till they produce such grand fruit as we are witnessing in Chicago and elsewhere. And it is shown on the other side, by our producing such fine fruit and sending it forth into the sects around us, so that they often bear witness that it is a better fruit than they can grow in their own gardens. I believe in the Providential education of emigration. We find, all down human history, that, wher-

ever a people stand still and are localized, they become narrow and degenerate. Divine Providence educates them by the movements of population,—the interfusion of races. The old world has been developed into the grand empires of to-day; and now it is taking the best life of those empires, and in the new world using them again to develop a grander type of American character. And so I think it is in the churches. When a people stand still and stay in the old ideas, and live and die there, they are narrow. It is by movement that the world is carried forward; and so I welcome those who come to us from whatever quarter. The strength of the church in Worcester to which I minister is not wholly of those who were born in Unitarian homes and grew up in our Sunday schools, but in those who have come to us by active thought from other churches. And then, too, the young people of the liberal faith who marry into other sects,—and you know the liberal one always goes over, whichever side of the house it is, to keep peace in the family, or from whatever motive,—these young people exercise a grand liberalizing influence, and carry the fruit of liberal teaching to bless the families of Christendom.

My friends, I often hear the query among us,—and it meets us in the Board of the Association,—whether we should chiefly labor to spread our literature, or organize churches and send living men. We find advocates strenuously confining themselves to one side or the other. Let us learn a lesson from Paul. Paul wrote his grand letters, so full of inspiration that they have come down through all the centuries and bless us to-day: and yet Paul also went out organizing churches at Philippi, at Ephesus, and elsewhere; and without those organized vital churches to take the letters and spread them and vitalize them into Christian life, the letters would have died and been forgotten. Without the letters to inspire the churches, the churches would have degenerated, perhaps. Can we not have breadth enough to recognize both forces? One of the first sermons I ever read in my life was in that noble volume of discourses, telling us that life is a school, that life is what we make it; and I believe to-day, that, if you will

contribute your thousands to spread these discourses and others like them, from our various leading thinkers,— Bellows, Hedge, Clarke, Dewey, and the rest,— and give them to the young men in your shops, in your stores,— spread them broadcast in the land,— the rising generation will be blessed by their power. And yet to do it you will need living men and organized churches; and so whenever a young man comes to you, whether from the shop or the field, and desires to go to Harvard to equip himself, or comes from Harvard and asks you for the power to go out into the prairies and carry these noble discourses and the spiritual life that he represents in his soul, give the Executive Board of the Unitarian Association the power to send that young man out there, and give him his daily bread, that he may stand in some growing centre and proclaim this living gospel to the young men and to the new generation that is building the West so rapidly.

A friend in New York, who was accustomed to attend the church of another sect, said to me the other day that he once asked his minister, "What is Unitarianism?" And said he, "Well, the fact is, it is a fine perfumery; but, if you try to get at the substance, there is nothing to it." When my friend told me this, I replied that I should just reverse that statement, and say that it seemed to me, that, if there is any substance in religion or the gospel or Christianity, it is just the substance that Unitarianism seizes and takes as the essential thing, and sets aside all the rest as mere fancy and fine perfumery; that the practical substance, upon which a man can live and die, is the essence of Unitarianism. My friends, are we true to that idea? Do we believe in it? It seems to me that the Unitarian faith stands for *truth*, and that if any people believe in ideas, and send forth missionaries, and pour out their money to spread their ideas, Unitarians, above all others, should believe in the truth they hold, and be faithful to it. It seems to me that our faith stands for spiritual hospitality,— not for toleration: that word is an impertinence. What right have you to talk of *tolerating* me or any man? Or what right have I to think of *tolerating* you or any brother? I think our faith is larger than toleration. It is a mean word; let us not use

it. *Hospitality!* that is it! With the right hand and the left we welcome the brother who sees the truth from some different standpoint; and we say to him, "In God's name, tell us what you see; and, if you have any thought fresh from heaven in your soul, we will welcome it! Welcome truth from all quarters that you may grow wiser day by day, as the years roll on! Come out of your poor prejudices and passions, into the broader sunlight of true liberty, into a wider vision of God's truth! That I understand to be the spirit and principle of Unitarianism. Why shall we not be true to it? A parishioner of mine, when I appealed to him last for a subscription to the Association, said, "Oh! I don't like sectarianism."—"Very well," said I; "then give the money that shall send forth the men and the literature that shall advocate the largest liberality, free from sectarianism. If you hate sectarianism, then be true to the faith that puts its foot upon it." The same brother met me a few days after, and, holding up a copy of the "Boston Journal," said, "See how noble! Here is a man who has given fifty thousand dollars" (perhaps it was) "to build and sustain a Baptist church in his native town. There," said he, "is large-heartedness for you! a nobility that is superior to sectarian limitations!"—"Yes," said I; and I wish the grand donor were here to-night, that I might tell him how I honor his liberality; how I would love to look into his face, and shake his hand, as my brother! God speed the man, who, having built up a fortune, will give it to sustain Christianity! And yet it seemed to me there was one better thing this man might have done; and that is, instead of building and sustaining a church which shuts its doors closely, he might have built and sustained a church that should represent the broadest liberality, the largest brotherly love possible.

My friends, in this great temple, devoted to culture, musical, æsthetic, literary,—here, in this city of advanced thought and life, I would bear my testimony emphatically to this point, that the grandest idea of life is not self-culture, but *service*. I find no spirit in a man who is aspiring to self-culture or self-salvation, so noble as that spirit of humility and burning Love and devoted aspiration that goes down into the lowly place of

toil, forgetful of self in saving and blessing others. I think that Goethe, the apostle of self-culture, was in danger of losing the highest self-culture when he sought it. The Christian brother who forgets himself to save others, finds a sweeter, deeper, truer culture than any literary devotee ever approached. The Unitarian denomination must learn the word of Christ, "that he who would be greatest among all must be the servant of all," and that Christ himself "came not to be ministered unto, but to minister." That is the law that shall decree our life or our death. If we are serving the world, we shall live; if we are seeking to serve ourselves primarily, we shall die. The laws of the universe, the logic of events, decree it. You need not argue to me whether the claims of the Romish Church are true or false. You may build up an argument of impregnable logic to sustain it, or you may pull that logic down, and I care not for the result either way. If the Romish Church in Boston, Worcester, Chicago, or St. Louis shows a greater Christian enterprise in planting itself and doing Christ's work there; if it outstrips us in the liberality with which it pours out its money to select the finest lots in our growing cities and plant itself there, to build its hospitals, its schools, and its churches, — the Romish Church will outstrip us on this continent, and it ought to. One of my best friends in this world is a Catholic priest, with whom I work hand in hand in the common schools, and in many another way. I recognize his nobleness, his devotion; and I would call him a liberal Christian, would he not repudiate the epithet. When I see the service he is doing in the city in which I live; how he is ministering to hundreds, perhaps thousands, whom I could not reach; how he has inspired those poor working-people to give of their stinted stipend so freely and grandly, that he has it in his power to purchase one of the best lots in our city, and lay the foundations of a magnificent church there, with room to build his hospitals by its side, — I honor him and love him, and say, "God speed him in that work!" And when I hear the rich men in my own congregation asking me, "Don't you think that the Romish Church is going to rule in this land? Don't you think it is outstripping us?" why, I ask, in the name of Heaven, why?

Simply because you, with your wealth, your power, your business foresight, and all the wisdom of which you boast, have not the wisdom of liberality to pour out your funds in the same magnificent way, that we may have the best building-lot, the noblest church, the grandest hospitals in that city. As the representatives of the liberal faith, we ought to build them.

My friends, when a young man comes out of the theological school, however finely equipped, and asks me, "Where do you think is the best place to go?" — "Well, what do you mean?" "Where can I get a good church, where I won't have to do very much, not very much visiting; and where the people don't expect too much, and I shall have time to study and cultivate myself for a few years, and by and by perhaps I shall come to something?" When, I say, a young man talks in that strain, and looks about for a place that shall pay him a large salary, so that he can buy a grand library, and have an easy time in his study, so that he can cultivate his mind, I feel like saying to him, "Young man, you are in the wrong place; you have mistaken your calling; you had better go elsewhere." When I see a young man coming from the theological school, and saying, "In Heaven's name, where can I do Christian work? Let me go into the alleys of Boston, and take hold with those ministers-at-large who are working so grandly! Will you give me my bread that I may devote myself to that work?" — then I know he is a rising man, and will come up splendidly in the profession. And it is just the same with a denomination. If we are worshipping self-culture, fastidious about our diet, critical about the preaching, and asking, "Where is the most comfortable pew, and the best singing, and the finest preacher," and are then contented to sit still, we shall die, and we ought. When I find a church that is asking, "Where can our church committee do the best service?" and saying, "Let us pour out our funds to help them;" or inquiring, "What is the Unitarian Association doing, that we may contribute to its support," then I know that church is flourishing, and God will make it live and grow into magnificent power.

My friends, when we get into that spirit, we shall hear no more of radical and conservative. We want both. If all

were conservative, where would be our progress? If all were radical, where would be our stability? I thank my radical brother for all he tells me he sees in the future, that I cannot; I thank my conservative brother for all that he shows me out of the past, which I was liable to forget; and so, by the contributions of both sides, my soul is enriched, and truth is enriched, and the world is enriched. Oh! why can we not have hospitality, and bid all such God-speed, and take them all by the hand?

There is a hymn that we often sing, in the noble words of Wesley: —

> "A charge to keep I have,
> A God to glorify,
> A never-dying soul to save,
> And fit it for the sky."

That has been too much the aspiration of the Church, — to save its own soul. I think a no less Christian sentiment was that of Clarkson, when, in his noble devotion to the cause of the slave, he was taunted with the question, "What are you doing for your own soul?" — "I forgot," he replied, "that I had a soul to save." Who can doubt that in his self-sacrificing devotion his soul was nobly saved for ever? So should it be with our church. No longer striving to save our own soul, as though the very question of eternity is, "Shall *I* get into heaven?" but rather joining hands for Christian work, to save the lost and perishing souls around us, then shall the heavenly Father take care of ours.

ADDRESS OF REV. ROBERT COLLYER.

I was very glad when Brother Everett gave such a cheering account of the good work they are doing in Maine; because I felt just as a man would feel who had a great piece of wild land that he wanted to plant with noble trees, or turn into a garden, and make all beautiful in the light of the sun, and some other man should come along and say to him, "Down where I live, where it is sheltered and nice, and where we have been cultivating our ground a long time, I have got the finest nursery of young trees you ever saw; and just as soon as they

get grown big enough, you can take all that you want, and transplant them on to your ground, and do just what you please to bring that place of yours into order and beauty." You all understand it, I suppose, that those good folks they are raising down in Maine, in those new parishes, are just as sure to go West as the sun is sure to go West; and so you can see how glad it makes a man from the West, who has some sense, I trust, of the vast importance of the Western work, to hear what a good they are getting ready for it in the East; because I can testify, with my whole heart, fervently, that, so far as I have had experience of liberal Christianity in the West (and you know it has been now a somewhat lengthened experience), the best people to work and to give, and to keep on working and giving, and to feel tolerant towards you if you make a little mistake, and say, "Well, Collyer will learn better by and by: to be sure, it is foolish; but then there is something good in him, very likely, if we can ever find it, and we will bear with him until we do," — the best people to work in the Sunday school, the best people to support the church, the best people to keep running the great vital interests of our liberal Christianity in the West, are the people who are bred in Maine and Massachusetts and New Hampshire and Vermont. Set that down, reporters! I want that to be known everywhere. We have good men who were Western bred and born,— and women, too; good men and women bred and born in other States; but the best of all, I declare to this great audience to-night, proudly, are those who have come out of this State in which we are now sitting and standing, and the States round about; and some of the best people in my church to-day are from Brother Everett's church in Bangor. And it need be, friends, that we should have good folks to help us along, because I tell you (very likely it is not the first time you have heard it) that the West, on the whole, is a big thing, and it takes a good deal to handle it, whether it be in the way of the fruits of its agriculture, and the varied life that gathers about that, or in the way of the higher fruits of religion, and the almost infinitely varied life that gathers about that. No doubt, those of you who have been West understand this just

as well as I do, so far as you have had observation; but I declare to you, that, cheerful as the Lord has made me, and cheerful as I have tried to keep myself, I have felt all the time, as I have lived along there, and seen this great, seething, surging life that is all about us, that the harvest indeed is plenteous, but the laborers are few. However, we are trying (and I suppose that is what you want to know) — we are trying in the West, as Brother Everett's folks in the East are, to do what we can to meet this great demand, that is felt everywhere, for liberal preaching. In Chicago, with which my personal work is most especially identified, you have learned, no doubt, that we have been trying to do something,— Brother Laird Collier ("that totherest Collier," I call him) and myself,— and that, within the last two or three years, some success has attended our efforts. I want especially to mention one thing, which I am sure you will feel glad to hear about; and that is, the great free meeting that was inaugurated in Chicago a year ago, when Brother Hepworth came there and preached in our Opera House to very large congregations, and stirred up the people of the Church of the Messiah and Unity Church to see if something like that could not be carried on through the winter. What the result would be we could not tell, but we hoped for the best. We took the Library Hall, — a great hall that will hold sixteen hundred men, and very likely about ten hundred ladies; at any rate, that hall held a banging congregation, and we determined to do the best we could to get an audience, and to preach to them the Word of Life. They began to come in, at first, a little suspiciously: they couldn't quite tell what it meant, after Brother Hepworth had gone away. I suppose they did not believe in us as they did in Brother Hepworth, who had caught them, entranced them, carried them up, and given them great delight indeed. But we persevered, and did our best. We made up a little hymn-book, mostly of Methodist hymns, that sing themselves; only where the Methodists had put in what we thought might look like idolatry, in some use of the good, dear name of Jesus, we substituted the better and dearer name of Father, and they sing just as well. We had such hymns as this: —

"Let every mortal ear attend,
And every heart rejoice:
The trumpet of the gospel sounds
With an inviting voice!"

And we would tell the congregation that they had got to sing the hymn as hard as ever they could, and they went in and did it; and I don't think you ever had such singing in Boston as we have had this whole winter in Library Hall, in Chicago. Why, I have been accustomed to say that they sung "like a house a-fire." The meetings grew larger and larger, gathering in vast numbers of people. Brother Fogg, our good layman from Massachusetts, who was the "managing editor" of the concern, tried to keep the run of the congregations, and he believes that during the winter twenty thousand strangers came into that meeting and heard such preaching as was given to them from Sunday to Sunday; the congregations varying, he thinks, by fully one-half, every Sunday night. Toward the end of the season,— about six weeks ago,— the congregation had grown so large, that we really did not know how to cope with it. We had to tell them, one Sunday night, that they must sit closer,— that the gentlemen would, and the ladies must; and they did. Then the congregations grew larger, until hundreds had to go away; and we have closed those meetings for the season with the deep, glad conviction, that, when the right time comes to begin again, we can go into Crosby's Opera House. Don't you know what that is? Who of you went into that lottery? But it is none the worse place to hold our meetings in, and we shall be as glad to go there as anywhere; and I have no doubt it will be filled from base to cope every Sunday night with the grandest congregation west of the Alleghanies.

It has been my fortune, or misfortune, — and I have felt that it was my fortune, though it may have been the misfortune of the congregation, — to have to preach in that Library Hall nearly every Sunday night through the winter; and many facts of exceeding interest have come to my knowledge, showing the good that has been done by these meetings to vast numbers who could never have found their way into our ordinary Sun-

day services. I remember preaching one Sunday night upon a special question affecting our life, and especially affecting the relation of men and women; and the next day I got a letter from a working-man in Chicago, written Sunday night, in pencil, evidently in his little room, something like this: —

"My dear Sir, — I cannot go to rest to-night without thanking you for what you have said, and telling you something of my history, in order that you may understand what these Sunday-night meetings are doing for some of us. I am very much like the sort of persons you described in your sermon to-night. My life has been exceedingly miserable for some time, owing to very sad domestic occurrences [which he opened up to me very largely, first in his letter, and afterwards in an interview which I had with him]. I declare to you, that I became so miserable that I had fully resolved that I would commit suicide, — that I would not live in this miserable world any longer, because I could not bear to live in it; and I determined that about such a time I would leap into the Chicago River, and drown myself. I happened, one Sunday night last fall, by accident as it seemed to me then, but by a good providence as it seems now, into Library Hall, and heard a discourse there. I felt when I heard it as if somebody cared for me; as if there was sympathy in the world, which I had never heard much about before; and as if God in heaven cared for me, and God's good angels. I said, 'I will hold on another week, and I will go to that meeting and hear what that man says another time.' I went the next Sunday night, and felt better, and thought as I went home I would put off drowning, and see what would come; and every Sunday night I felt better: and now I feel as though there was no danger of drowning. And I declare to you, sir, that you have been the instrumentality to lift me out of darkness into marvellous light."

Now, wouldn't it do a man good to get a letter like that? I felt good beyond conception. Brother Clarke once said that he felt disheartened at preaching in his church to his people, because, as he looked down the aisles, and remembered them all, what they were and what they had done, he felt they were

so good that he didn't see how he could do any thing for them in the church. What was the use of hammering at them? they were about as good as they could be. But when you get into an audience like that at Chicago, and can fling your whole heart at them, and feel that you are doing something, you see it takes right hold; then it is all right.

As we got towards the end of the meetings, they felt as if there were more or less people in the audience who were aching to give something towards supporting them; and I said I would appeal to them and see what they would do — these working-men, these people in very ordinary circumstances — to help support and carry on this movement. So at the end of the season, which was a week ago last Sunday night, we called a great meeting in the Opera House; and it was *such* a meeting! I never saw Brother Laird Collier do so well in his life, and he always does well. He seemed to be lifted out of himself, and he handled that meeting just exactly as it ought to be handled. Well, we made such speeches, you know, as would occur to us on such an occasion, and then Brother Collier took the collection. If you ever want a banging collection, send for Brother Collier to come to Boston. We got altogether out of those people who came there and listened to those sermons, and took part in those services, a collection of *four thousand dollars!*

Now, you have heard about the various other enterprises that are going on in Chicago; you have heard, very likely, about my big new church, that I am so proud of, — the biggest Protestant Church in the city. It is to be dedicated about Christmas; and I said, before I left home, that I would tell you, and you could do as you were a mind; that, if Boston was disposed to give us an organ, we should be very much obliged; but, if she wouldn't, we would provide one ourselves. I hope that means you will do it! But this is only an indication of the work that is going on, I think, through all the West. Certainly, never since I went there, — I doubt whether ever in the existence of the Western country, — has there been such a keen, earnest longing to hear the Word of Life, as it is preached by liberal-Christian preachers, as there is to-day. I can never

into the country in any direction, — and I go a great deal, sometimes preaching, sometimes lecturing, sometimes one thing and sometimes another, — but I find somebody, who has come from somewhere, to tell me there is a place we never heard of, where they would be *so* glad if we could send them a preacher. They want a good preacher, some man who will talk both out of his heart and out of this divine truth that they are hungering and thirsting to hear. And they are not very particular, if a man can do it, which wing of the Church he belongs to. I think they would rather he would belong to the body than to either wing. I suppose it is something as it is when we have a turkey on our tables, — we don't care much about the wings. What they want is some man with a glorious enthusiasm, a deep religious life. If a man goes to the West who has radical tendencies, he goes to the right place. If he gives his whole soul to the work, that man is just as sure to succeed as the Western farmer who ploughs the prairie and plants corn, — it comes up, and of course there is success at last. I venture to say, with no sort of hesitation, that some of the finest and noblest successes in the West have been those which have been brought about by what are called radical men. Go to places like Bloomington, Toledo, and Kenosha, where congregations have grown up into noble and beautiful strength, and you will find that that has been the character of the men. But when men of conservative tendencies go there, if they are men of God, if they give their hearts to the work, if they go into it with their whole souls, they succeed too. What we want, friends, in the West is men of deep devotion. Send such a man, — one who can preach without fear and without favor, out of the deepest convictions of his soul, the clearest light from God's word, and the best movings of the Holy Spirit, — and that man is sure to do good wherever he goes. You cannot send too many such men; and every one you will send we will try to find work for.

But I feel as if I wanted to make you understand that you have not done what you ought to do in sending us men. I am going to tell you something now that you won't believe, but it is just as true as you are sitting there. You have a great

school over in Cambridge (Brother Clarke is a Professor there, or has something to do with fixing it, in some way),— what you call a Divinity School, a place where you prepare men for the noble and wonderful ministry of the Word. Now, we have in the West altogether, I think, thirty-three or thirty-four ministers; but with the exception of Brother Brigham, who is occupying an exceptional position as a missionary from this Association at Ann Arbor, in Michigan, there is not, from the Alleghany Mountains to the hither bank of the Mississippi, a solitary Cambridge man, that I know of, preaching to any congregation of our faith,— not one! Eliot is on the other bank; Heywood is in Kentucky. Brother Eliot is a burning and shining light, flinging its rays over the Rocky Mountains, and away off to the Pacific coast; and by and by it will shine to China, when we get the Pacific Railroad, and Chicago is the great centre for the China trade. But I tell you it is true, that in our whole Western country you have not a single Cambridge man between the Alleghanies and this bank of the Mississippi, except Brother Brigham and Brother Howard; and Brother Howard is not settled at present, but he is going right to Sheboygan, — and a real good fellow he is. This is not as it should be, and we want to tell you, we Western men, that you will have to help us; that you have got to inspire Cambridge to send us her men, to do what they can to cope with this great need throughout the West for these living ministers and living men. And Meadville will have to do better. I am a modest man, and therefore I won't say any thing about myself; but I want to say this of the Meadville men, that men like Brother Staples and Brother Camp are doing a good work. But of the thirty-two ministers that are settled throughout our Western country, in the valley of the Mississippi and on the slopes of the Alleghanies, sixteen or seventeen, if not eighteen, are men who have come from other parts, and have taken those different churches that they have found needing ministers, and are doing the work of Him that sent them.

Now, can't you give us good men out of New England? and by and by we will raise them up in the West. You know we

can't raise them all up at once: they have got to grow from infancy to boyhood, and from boyhood to manhood. When I began at Unity Church, I was very much troubled about the Sunday school, and I said, "You *must* send your children to the Sunday school. We *must* have a larger school. Ten or a dozen children won't do at all." But they came to me one day and said, "Don't be uneasy about the Sunday school. You will get a Sunday school, — no doubt about that. We send all the children there are in the parish; and, just as fast as any more grow up, we will send them." It is so, I suppose, through the West. We shall get our Western men after a while; and I feel encouraged and heartened by the information that comes to us of Western men who are coming up to the work. We have been able to send down to Brother Hepworth's school, — which I consider to be most hopeful for us in the way of raising up ministers for the work in the West, — we have sent down two good men, who will grow under that influence into what is wanted; and we hope to send a great many more, to be fitted to take the places that are opening, and carry on the work.

Now, friends, we want your sympathy. We want you to feel, all the time, that there is something to be seen to, something that ought to be done and shall be done. We have put the whole business of money into the hands of the Association; and if you want to go to heaven, and feel good when you get there, just put your hands deep into your pockets and help this great missionary work at the West. I tell you, the result will be just as it was in Yorkshire. A missionary, who was pleading hard for money to send missionaries to the heathen, told the people that whatever they gave the Lord in this way, he would give back twice over. Two boys were in the meeting and heard this story, and one said to the other, "Suppose we try him." Said the other, "I don't know how it will do; but, if thee thinks so, I will." They agreed they would try a sixpence, and they put their sixpence into the contribution-box. Sometime during the week — they were feeling very much disturbed about their sixpence — they thought the missionary had taken them in, — but, sometime during the week, a gentleman

called to see them from the town from which they had come, and told them he had lately seen their father, who had done him some little courtesy, for which he would not take any thing, and he wanted to give the boys a trifle. So he left five shillings, and went away. As soon as he had gone, one of the boys exclaimed, "Just what he said, only more so! More than we expected."—"Oh!" said the other, "I wish we had put in a shilling."

My friends, there is a serious edge to that story: we may not see it yet awhile; but the time will come when we shall every one wish we had done more and better, had contributed more generously of the means God has put at our disposal, when we see the mighty harvest that shall come from even our scant sowing. I think I told you once a very touching story that I learned from one of our Western men. He says that a long time ago the settlers about Pittsburg observed that every year a man came down into the valley, from away off in the Western wilderness, and went to the various farms and gathered the pomace from the cider mills until he got a stock of it, when he would plunge into the wilderness and be lost for a year. Nobody knew what he was doing, and people thought perhaps the man might be crazy. The Indians called him "Big medicine man." That man went up between Pittsburg and Fort Wayne; and, wherever he saw a fine sunny spot, he would be sure to plant some of his pomace; and, when the emigrant went there, he found seedling orchards, that this crazy man, as he was thought to be, had planted, waiting for him. That is what we are trying to do in the West. Help us to plant these orchards, and your children, and those near and dear to you, will go there and find churches planted, and this living grace of God abounding; and the blessing which you give now will come back to you tenfold, besides filling your hearts with joy unspeakable and full of glory.

At the conclusion of Mr. Collyer's address, the meeting was closed with the singing of the doxology, "From all that dwell below the skies," by the audience.

MEETING OF SECRETARIES OF LOCAL CONFERENCES.

Among the meetings of Anniversary week, none were of more practical importance to our cause than that held at the rooms of the Association by the secretaries of Local Conferences, for consultation upon the methods of co-operative work. Several valuable suggestions were made, the results of which will undoubtedly appear in the action of the Conferences. One of the measures then adopted we desire to bring to the attention of our churches, because it intimately concerns many of them, and requires their concurrence. The various secretaries agreed that they, in connection with the Secretary of the American Unitarian Association, would use their best efforts to help any parish whose pulpit is vacant, in securing a permanent pastor, and would also try to secure either a permanent settlement or temporary employment to every minister who might desire one or the other. It is hoped that, by such friendly interference, ministers and parishes may be brought together for the great good of the cause. Societies that may wish to avail themselves of this aid are invited to correspond with the Secretary of the Local Conference to which they belong.

MEETING OF LADIES' COMMISSION.

The Ladies' Commission on Sunday-school Books held a meeting, during Anniversary week, at their room in the building of the American Unitarian Association, at which several gentlemen especially interested in their work were present by invitation. The meeting was of an informal character; but an explanation was given of the method which had been pursued, and of the results of the labors

of the Commission; and addresses were made by George B. Emerson, Esq., Rev. Dr. Gannett, Rev. C. H. Brigham, Warren Sawyer, Esq., and others, expressive of interest in the work, and suggesting other possible effort in a similar direction.

NOTE.

THE article in the June number of the "Monthly Journal," upon the "Policy of the Unitarian Association," has been printed separately, and may be had free of cost on application at the rooms of the Association.

LETTER FROM SOUTH CAROLINA.

[We print this letter in the hope that the appeal for books may lead to a response from the readers of the Journal, and at the same time to illustrate, by this experience of one of the most efficient and trusted teachers among the Freedmen, what an opportunity is offered by the earnest desire for knowledge on the part of that people. Any thing that may be sent to us for the purpose will be forwarded to Miss Smith; and there are scores of places where similar opportunities exist, so that we can find use for all that may be given. — EDITOR.]

SUMTER, S.C., June 13, 1868.

DEAR SIR, — I have been forming a society among the young men here, for mutual improvement, and growth in manliness. They are all young, — only four are old enough to vote, — but they are very enthusiastic, and some are already pretty sharp debaters.

I want very much to form a library for them, of useful and interesting books, such as biography, travels, &c. There is nothing so lacking among the people as *general information*. The hope of doing something to supply this want was my chief object in forming this society, and I wish to take every means to render it efficient.

I know that hundreds of boys around Boston have books of the kind I want, which they have read and thrown by. Can you make some arrangement by which a collection of such might

be made to send to us? The benison of the future citizens of South Carolina shall be upon the donors.

Of the tracts I last received (Nos. 7, 8, and 9), one could hardly have too many. They are exactly the things most needed.

I remain respectfully yours, JANE B. SMITH.

MEETINGS OF THE EXECUTIVE COMMITTEE.

June 13, 1868. — The first meeting of the Executive Committee, elected Tuesday, May 26, was held this day at three o'clock, P.M.

There were present, Messrs. Kidder, Padelford, Smith, Hepworth, Livermore, Reynolds, Shippen, Crosby, Lyman, Shattuck, Fox, and Lowe.

The Secretary presented a letter from Mr. Warren Sawyer, resigning his position as a member of the Board, which resignation was accepted; and the following vote, offered by Mr. Smith, was then unanimously adopted: —

Voted, That the Secretary be requested to communicate to Mr. Sawyer, in behalf of the members of this Board, their sense of the value of his long-continued and important services as a member of the Executive Committee, and their personal regret at the loss of his zealous and efficient co-operation.

The Secretary also presented a communication, received from Mr. Charles E. Guild, declining the office of Director, to which he had been chosen at the annual meeting; and his declination was accepted.

The two vacancies were then filled by the unanimous choice of Mr. Johnson C. Burrage and Hon. Otis Norcross, both of Boston.

In view of the fact that the Association had elected an Assistant Secretary for the Western department, the following was adopted, as an additional article of the By-laws of the Executive Committee, to define the duties of that office: —

ARTICLE 14. — It shall be the duty of the Assistant Secretary for the West to superintend the interests of the Association in that section which is included within the limits of the Western Conference; and to act,

under the direction of this Board, and in conjunction with the Secretary of the Association, as the good of our cause may require. He shall visit, so far as practicable, places where our help is needed; and thus not only render service to the places where he may minister, but give to the Board such information as may enable them to act understandingly in their appropriations. He shall also have the general care of collections for our funds from the several churches in the West, and, by personally presenting the claims of our cause, or by such other methods as he may be able to employ, endeavor to secure such sums as the people may be willing to give towards the objects of the Association. He shall have an office in Chicago, where shall be kept on sale all the publications of the Association, at which office shall be the Agency of this Association for the West.

The subject of the salaries of the Secretary and Assistant Secretaries was referred to the Committee on Finance.

The Secretary called attention to the resolution, passed by the Association at the annual meeting, concerning co-operation with the Sunday-school Society; and also presented the following vote, adopted at a recent meeting of the Ladies' Commission on Sunday-school Books: —

Voted, That the Ladies' Commission entertain the strongest hope, that, through the proposed co-operation of the American Unitarian Association with the Sunday-school Society, arrangements may be speedily made for the publication, or republication, of books suitable for our Sunday-school libraries; and that the ladies of this Commission offer any services of theirs which may conduce to this end.

It was then voted to refer this whole subject to the Publication Committee, with authority to confer with the Committee already appointed by the Directors of the Sunday-school Society.

The resolution concerning a Paragraph Bible, adopted at the Annual Meeting, was also referred to this Committee.

The Secretary laid before the Board certain matters requiring immediate attention, which were acted upon by the adoption of the following votes: —

Voted, That the sum of $500 each be placed at the disposal of the Standing Committees on the New-England, the Middle and Southern and the Western States, for general missionary work.

Voted, That, in accordance with the recommendation and request of the Conference of Unitarian and other Christian Churches in the Middle and

Southern States, the sum of $500 be appropriated to Rev. H. C. Dugan, for the ensuing year, as missionary at Atco, N.J., and elsewhere, within the limits of the said Conference, under the direction of the officers of that Conference, and of the Middle and Southern States Committee of this Board.

Voted, That the proposition in regard to a plan of co-operation with the African Methodist-Episcopal Church having been accepted by that body, Hon. T. D. Eliot, Rev. J. F. W. Ware, and Rev. Charles Lowe be appointed a Committee, to act with the Committee to be chosen by that body, in the management of the work to be undertaken with the money already appropriated and raised, or that may be appropriated and raised, for the purposes indicated in the plan of co-operation.

Voted, That the sum of $400 be appropriated in aid of the society in St. Joseph, Mo., for the year beginning whenever they shall have settled a pastor, on condition that they shall release him a certain number of Sundays, not exceeding twelve, in the year, to preach elsewhere; and that on those days he shall perform missionary services under the direction of this Board.

The chairman announced the Standing Committees for the coming year; after which the Board adjourned to Monday, July 13.

INTELLIGENCE.

THE MIDDLE AND SOUTHERN STATES CONFERENCE held a meeting at Germantown, Penn., on Wednesday and Thursday, May 20 and 21. A sermon was preached by Rev. Oscar Clute, of Vineland, N.J.; there were reports from the various societies connected with the Conference; and a discussion on Sunday-schools and Missions.

On Thursday afternoon, Rev. Silas Farrington was installed as pastor of the Germantown society. The order of services was as follows: Reading from the Scriptures, by Rev. E. L. Conger (Universalist), of Taunton, Mass.; invocation, by Rev. Fielder Israel, of Wilmington, Del.; sermon, by Rev. John F. W. Ware, of Baltimore, Md.; installing prayer and address to the society, by Rev. William H. Furness, D.D., of Philadelphia; right hand of fellowship, by Rev. Oscar Clute, of Vineland, N.J.

THE MEETINGS OF ANNIVERSARY WEEK were held in Boston as follows: — *The American Unitarian Association* held its Annual Meeting for business on Tuesday, May 26, at the Hollis-street Church; and celebrated its forty-third anniversary by a public meeting, at the Music Hall, in the evening. A full report of these meetings is given in the present number of this Journal. — *The Children's Mission to the Children of the Destitute* celebrated its nineteenth anniversary on Tuesday afternoon, at the Church of the Unity. The annual reports of the Secretary and Treasurer were read; and remarks were made by the President, Hon. Albert Fearing, and others. — *The Ministerial Conference* met Wednesday forenoon, at the vestry of the Arlington-street Church. An address was delivered by Rev. Charles C. Everett, of Bangor, Me., which was followed by a discussion. — *The Sunday-school Society* held a mass meeting of Sunday-school children, at the Music Hall, on Wednesday afternoon. Henry P. Kidder, Esq., President of the Society, presided; and there were addresses by Rev. Charles A. Humphreys, of Springfield; Mr. Thomas Hills, Rev. Samuel H. Winkley, and Rev. George L. Chaney, of Boston; Rev. Charles H. Brigham, of Ann Arbor, Mich.; and Rev. John C. Kimball, of Beverly. — *The Festival* took place at the Music Hall, on Thursday evening. Hon. Henry Chapin, of Worcester, presided; and addresses were made by Rev. George W. Briggs, D.D., of Cambridgeport; Hon. George Walker, of Springfield; Rev. William R. Alger, of Boston; Rev. Alfred P. Putnam, of Brooklyn, N.Y.; Rev. Samuel Osgood, D.D., of New York; Rev. Robert Collyer, of Chicago; Judge Bond, of Baltimore; Rev. James Freeman Clarke, D.D. of Boston; Rev. William Sharman, of England; and Rev. John F. W. Ware, of Baltimore. — *Conference and Prayer Meetings* were held at the Hollis-street Church, on each morning of the week, except on Thursday, when there was a communion service.

THE MAINE CONFERENCE OF UNITARIAN CHURCHES held its annual meeting at Portland, commencing on Tuesday evening, June 2, with a sermon by Rev. S. C. Beach, of Augusta, and continuing through the two following days. The reports of the

Secretary, the Treasurer, and the State Missionary were presented; reports were made by the various churches connected with the Conference; a sermon was preached by Rev. James W. Thompson, D.D., of Jamaica Plain, Mass.; Rev. Amory Battles, of Bangor, addressed the meeting, as the representative of the Maine Convention of Universalists; and the question of "Causes of Encouragement and Discouragement in our Churches" was discussed.

The following officers were chosen for the coming year: President, General John C. Caldwell, of Ellsworth; Vice-President, F. M. Sabine, of Bangor; Secretary, Rev. Amos D. Wheeler, D.D., of Topsham; Recording Secretary, Rev. William Ellery Copeland, of Brunswick; Treasurer, Mark P. Emery, of Portland. Executive Committee: Rev. Cazneau Palfrey, D.D., of Belfast; Hon. Samuel H. Dale, and Rev. Charles C. Everett, of Bangor. Committee on Missions: Rev. James T. Hewes, of Portland; Edward W. Morton, M.D., of Kennebunk; and Rev. John T. G. Nichols, of Saco.

The North-Middlesex Conference held a meeting at Groton Junction, Mass., on Wednesday, June 3. An address was delivered by Rev. Warren H. Cudworth, of East Boston, on "Parish Life: what to do and how to do it;" which was followed by a discussion of that subject, which continued through the day.

The new Church of the Unitarian Society in Exeter, N.H., was dedicated on Thursday, June 4. The order of services was as follows: Reading from the Scriptures, by the pastor, Rev. John C. Learned; prayer, by Rev. James De Normandie, of Portsmouth, N.H.; sermon, by Rev. George H. Hepworth, of Boston; address to the society, by Rev. Charles Lowe, of Boston; benediction, by the pastor.

The New-Hampshire Unitarian Association held its annual meeting at Manchester, on Wednesday, June 10. The Secretary and Treasurer presented their reports, and there were also reports from the various societies connected with the

Association. The questions of "The best method of disseminating truth," and "The Sunday school," furnished the subjects for discussion, the first of which was introduced by an essay from Rev. Augustus M. Haskell, of Manchester; the second by one from Rev. J. M. L. Babcock, of Lancaster.

The following were the officers chosen for the coming year: President, Hon. T. M. Edwards, of Keene; Vice-Presidents, Hon. Daniel Clarke, of Manchester, and Hon. E. L. Cushing, of Charlestown; Treasurer, Charles Burley, of Exeter; Secretary, Rev. Charles B. Ferry, of Peterboro'. Directors: Samuel M. Wheeler, of Dover; B. F. Whidden, of Lancaster; P. C. Cheney, of Manchester; A. L. Jones, of Portsmouth; Woodbury Melcher, of Laconia; George Tilden, of Keene; and John A. Baldwin, of Nashua.

THE NORTH-MIDDLESEX CONFERENCE held a meeting at Tyngsboro', Mass., on Wednesday, June 10, when a sermon was preached by Rev. George H. Young, of Westford.

THE GRADUATING EXERCISES of the Senior Class of the Boston School for the Ministry took place at the Church of the Unity, on Thursday evening, June 11. Prayer was offered by Rev. John H. Morison, D.D., of Milton; after which, the essays of the graduating class were read, as follows: "The True Christian Church," by Mr. William Hamilton, of White Pigeon, Mich.; "Sin and its Consequences," by Mr. D. P. Lindsley, of Brighton; "The True Christian Ministry of To-day," by Mr. William A. Cram, of Hampton Falls, N.H. After the reading of the essays, Rev. George H. Hepworth, the President of the School, presented to each graduate his diploma; and the exercises closed with a prayer, offered by Rev. Ezra S. Gannett, D.D., of Boston. One of the graduating class, Mr. I. D. Atkinson, of Ridgeville, Ind., was unable to be present.

MESSRS. WILLIAM HAMILTON, D. P. LINDSLEY, AND WILLIAM A. CRAM, three of the graduates of the Boston School of the Ministry, were ordained as evangelists, on Sunday evening, June 14, at the Church of the Unity. The order of services was as follows: Invocation, by Rev. Caleb Davis Bradlee,

of the Church of the Redeemer; reading from the Scriptures, by Rev. Charles T. Canfield, Resident Professor of the School; sermon, by Rev. John H. Morison, D.D., of Milton; prayer of ordination, by Rev. Charles J. Bowen, of the Mount-Pleasant Church, Roxbury; charge, by Rev. George H. Hepworth; right hand of fellowship, by Rev. Samuel H. Winkley, of Pitts-street Chapel; closing prayer, by Rev. Charles Lowe, of Boston; benediction, by Rev. Dr. Morison.

THE SUFFOLK UNION FOR CHRISTIAN WORK held public religious services, on Sunday afternoon, June 14, at Faneuil Hall, being the first of a series which it is proposed to continue in that place through the summer. Rev. James Freeman Clarke, D.D., was the preacher on this occasion.

THE ESSEX CONFERENCE held a meeting on Wednesday, June 17, at North Andover, Mass. Reports were presented by the Secretary, and the different societies connected with the Conference, and the following questions were discussed: "What is needed to adapt our literature to the wants of the people?" and "What is the practical value, in our societies, of a church organization distinct from the parish?"

THE SOUTH-MIDDLESEX CONFERENCE held a meeting at Concord, Mass., on Thursday, June 18. The subject for discussion was "The Christian Church in our religious societies, — how may it be more efficiently organized?" which was opened by a report, based on statistics gathered from the churches and the results of past experience, presented by Rev. Edmund H. Sears, of Weston, chairman of a committee appointed for that purpose. An address from Rev. Leonard J. Livermore, of North Cambridge, introduced the discussion in the afternoon.

REV. WILLIAM HAMILTON, a graduate of the Boston School for the Ministry, has accepted an invitation to take temporary charge of the new society at Hyde Park, Mass.; and Rev. William A. Cram, also a graduate of that institution, has accepted a similar invitation from the society at North Cambridge, Mass.

REV. THOMAS WESTON has resigned the charge of the society in Barnstable, Mass.

Rev. Joseph May has accepted a call from the society in Newburyport, Mass.

Rev. Edgar Buckingham has accepted a call from the society in Deerfield, Mass.

Rev. D. P. Lindsley, a graduate of the Boston School for the Ministry, has accepted a call from the society in Mendon, Mass.

A new Unitarian Society has been organized at Kansas City, Mo.

ACKNOWLEDGMENTS.

1868.			
May 25.	From	Rev. A. S. Ryder, Rev. G. H. Young, J. A. Shaw, and G. W. Fox, as annual memberships . .	$4.00
26.	„	Society in Rowe	10.50
26.	„	Rev. H. P. Stevens, and Rev. J. M. L. Babcock, as annual memberships	2.00
28.	„	Arlington-street Society, Boston, additional . .	20.00
June 4.	„	Henry Callender, administrator of estate of the late George Callender, as last instalment of his bequest	203.75
5.	„	Edward Goodfellow, Philadelphia, including $30 to make himself a life-member	100.00
5.	„	Rev. Dr. Furness's Society, Philadelphia, additional	20.50
6.	„	A Friend in New South Free Church, Boston .	20.00
9.	„	A Friend	25.00
10.	„	Mount-Pleasant Society, Roxbury	171.53
10.	„	Graduates of Phillips' Academy, Exeter, N.H., to aid in erecting the new church in that place, additional	130.00
11.	„	Rev. W. G. Babcock, as annual membership .	1.00
12.	„	Miss L. E. Penhallow, for publishing-purposes .	5.00
15.	„	Society in Dedham.	328.28

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Edited by the Secretary.

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1868.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Stre Boston, where the SECRETARY may usually be found from 10 A.M. til P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lett for him, on business connected with the Association, should be address to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATIC BOSTON."

THE OFFICE OF REV. CARLTON A. STAPLES, WESTERN SECRETAI is in Chicago, Ill., at the Rooms of "CHRISTIAN UNION," 2, Washingt Street.

THE

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EDITOR'S NOTES.

CO-OPERATION WITH THE SUNDAY-SCHOOL SOCIETY.

By consultation between the officers of the Sunday-school Society and the Executive Board of this Association, an arrangement has been made for mutual co-operation, which, it is hoped, may prove satisfactory to the denomination and helpful to the cause. The necessity for some change in the relations of the two organizations, with reference to that important branch of work, had been long apparent; and the discussion at the recent annual meeting of the Association evinced, at the same time, the desire for such change, and also some of the difficulties in the way of effecting it. The plan now proposed seems to us happily to avoid these difficulties, and to secure that efficient working which is the object sought.

The two Societies will be distinct and independent, just as they have been heretofore. The Sunday-school Society will continue to publish the "Gazette," and will also retain the manuals of which it now holds the plates;

but all the rest of its publishing interests it has transferred to the American Unitarian Association. The aim of the Association will be to render the books as cheap as possible. And, as an earnest of this, the price of the three prize story-books already published, which was very reasonable before, is at once reduced.

The intense demand of our churches and families for a better literature for the young; and the labor, under the stimulus of this demand, of the Sunday-school Society and of the Ladies' Commission, — has made these publishing interests so great, as to need the care of our largest and strongest organization. Already there are waiting for publication the Hymn and Service Book for Sunday Schools, — a work which is imperatively demanded by our schools; and prize story-books, called out by the appeal of the Sunday-school Society, and approved by the Commission; and there are several other books whose publication is earnestly recommended. For these purposes a very considerable outlay of money is required; and these are only the beginning, we trust, of what is to come as the fruit of the effort in this direction. Certainly no more satisfactory organization could be devised for the procuring of a good literature for the young than that which is found in the connection of the three bodies now co-operating under this new arrangement. This Association will publish in this department only on recommendation of the Ladies' Commission, indorsed by the Sunday-school Society. The Ladies' Commission has so approved itself by two years of work, as to have won the entire confidence of all; and they will work with greater interest when they see more likelihood of actually securing the publication of the good things they may propose. It only needs, further, that money be poured into the treasury of the Association sufficient to enable it to bear

the expense of this work, and we can promise a result in which every parent will rejoice.

It may be asked what, then, will be left for the Sunday-school Society to do. Those who have been familiar with its operations the last two years, and have watched the labors of our deeply lamented Mr. Walker, need not be told. No one can estimate the service of such a man, clothed with the authority of a great, organized society, in infusing life into this department of the Christian Church. Our people must be made to realize, that it is on the religious education of the young that our best hopes as a denomination depend. Then, again, even where Sunday schools are in earnest operation, there is great need of better system; and there is room for the exercise of the wisdom of our wisest man, and the ability of our ablest, in reconstructing the methods of teaching in the schools. We know that many, all over the country, will recognize the importance of having some one to whom all questions in regard to Sunday-school management and instruction can be referred, and whose thoughts are wholly given to their consideration.

There is a yet further work, which we think will be of constantly increasing importance. In the missionary operations of this Association, we have many times proved the value of the services of a Sunday-school teacher in places where no religious society has been organized. We have often employed, as missionary in such places, a lay man or woman, to draw the young together for Sunday instruction. Our experience leads us to believe, that this kind of missionary work can be carried on to an unlimited extent. There is a sad lack of efficient ministers to go and fill the openings for the establishment of new societies; but there is no lack of earnest, competent lay men and women ready to enter on this kind of work. We

should like to see a corps of such workers, organized under the direction of the Secretary of the Sunday-school Society, in all parts of the country. They might receive a moderate salary; and could go ten or twenty or fifty miles on Saturday night to their field of labors, as ministers do on their exchanges, or as organists and leaders of choirs often do to perform their charge.

The expense of this missionary work might be borne by the Sunday-school Society, or by the American Unitarian Association, as may be found expedient; but there is obviously need of an officer especially to superintend it.

This work, and indeed much of the work of the Sunday-school Society, connects itself very intimately with that of the American Unitarian Association; and we consider it a matter of no small advantage, that the newly appointed Secretary of the Sunday-school Society is also a member of our Executive Board, and familiar with all our operations.

NATIONAL CONFERENCE.

It has been arranged to hold the next meeting of the National Conference in New York, beginning Oct. 6.

It is hardly necessary, perhaps, to say any thing by way of calling the attention of the denomination to this meeting; for, if we may trust the present indications, the appointment of delegates is likely to be general. And yet the importance of the approaching meeting is so great, that no opportunity should be lost, of making our churches realize, beforehand, the duty of being represented there by the very best and ablest delegates they can choose and send.

It does not need argument now to show the use, to the denomination, of the meetings of the Conference which

have been already held; but those meetings have, after all, been in a measure preliminary to the real work for which the organization has been formed; and, besides, opportunities have been developed since the last meeting of the Conference, which never existed before: so that it is little to predict for the coming convention a greater importance and usefulness than attached to either of the preceding.

The Council have arranged for the presentation of topics of immediate practical interest; and we are sure that these topics will suggest possibilities of effort, in behalf of the cause of liberal Christianity, and of all the sacred interests that are included in this term, such as will enlist the enthusiasm and the earnest co-operation of every true man and woman in our communion.

It is idle to say we can know about these things just as well if we stay at home, and read our religious newspapers, and let everybody tell in their columns whatever they have to say. We need to look each other in the face, in the presence of the thought of the great duties and opportunities which are before us; and, by discussion of them, at once mature wise methods of action, and rouse each other to a spirit of consecration.

The Roman-Catholic Church, whose wisdom in all matters that belong to practical efficiency is the constant wonder of our Protestant world, finds it desirable, as it appears, notwithstanding its immense advantage in having a great, centralized authority, to convene similar gatherings to this. The Pope has called a convocation of representatives from all parts of the world, to meet in the Basilica of St. Peters, early in 1869, to consult together upon the interests of the Church. Some are ready to predict that it is a mistake; and that His Holiness will wish the ecclesiastics all back again in their churches and cathe-

ls, when they begin to discuss the delicate subjects of
Pope's prerogative, and his temporal authority, and
e like. We think, however, that he knows his ground;
ad that he has reason to be sure, that, when they come,
here will be so much of one common, supreme desire
o advance the interests of the Church, as to render cer
tain a helpful result. They will consider, doubtless, the
bold and sagacious schemes for the extension of their
influence in this country, their new plans among the
colored population and the rest; and so of whatever
other opportunities the time may anywhere present.

We hope that, in like manner, in our own gathering,
there may be enough of a realizing sense of the great
opportunities and duties of our denomination, as one of
the foremost representatives of the liberal faith, to make
all matters of mere speculation and criticism give way
to those of real, practical importance.

DR. BELLOWS IN ENGLAND.

The visit of Dr. Bellows in England has been an
event of much denominational importance. The objects
usually attractive to travellers seem to have been regarded
by him wholly secondary to the interests of Unitarianism
in that country. He attended meetings of many of the
prominent Unitarian organizations, preached in several
of their churches, and visited extensively among our
ministerial brethren. His warm sympathies were kindled
by all that he saw, and gave increased power to that elo-
quence by which he always thrills and impresses his au-
dience. He entered heartily into all the questions whic
there, as well as in this country, have been agitating t
denomination, with a candor and clearness which m
have helped greatly to the adjustment of them, yet wi
delicacy and catholicity which rendered it certain that

could take offence. He most warmly and emphatically avowed his love of the name "Unitarian," and his convictions of the divine authority of Jesus Christ and the religion which he taught; and yet he recognized fully the principles of freedom which characterize our denomination, and advocated the broadest basis of Christian fellowship.

On the other hand, the Unitarians of England, by their cordial welcome, by their enthusiastic hearing, and by their continued attention, which made his stay among them a real ovation, won the gratitude both of Dr. Bellows and of his countrymen. The English Unitarian papers are full of the reports of his speeches and his movements; and we have received letters from several of the leading ministers of our faith in England, testifying to the value of his service, and expressive of their cordial feeling. On the eve of his departure, Dr. Bellows was honored by a farewell banquet in Liverpool.

We are sure that the result of this visit will be manifest in a feeling of increased sympathy and regard between the English and American branches of our denomination, and thus that the cause in which we are mutually engaged has been materially strengthened.

REPORT OF THE WESTERN SECRETARY.

THE last three months have been unfavorable for preaching in new fields, selling books, and the various details of missionary labor. It is the busiest season of the year with our Western people, and it has been a season of extreme heat, very trying to preachers and hearers. But we have had a greater number of laborers

in the field than ever before ; and I believe a large amount of efficient work has been done for the liberal cause.

For the first time since the establishment of the Meadville School, we have been prepared to receive all who were ready to come to us from the graduating class, and assign them to places waiting for ministers. Five of the graduates of the last class were employed at once by the American Unitarian Association, all of whom have already opportunities of settlement in the West. They are men who give promise of great usefulness, and we are anxious to have them planted here. We believe the West affords a field of usefulness, and an opportunity for growth of mind and heart, such as no young man ought to pass by; that in spite of all the difficulties in the way of success here, and the sacrifices it may require of a young man to work here, it is the place where he is likely to accomplish most for himself and for mankind. And so I think it is a grand service done to these young men, as well as to the cause of liberal Christianity, to plant them at once in the new soil of our Western life. But we want men who have some real power of work and of growth in them, — men who are not afraid of hardships and difficulties, and who come prepared to work in the spirit of self-consecration, and not the spirit of self-seeking. For all such we have a hearty welcome, grand opportunities, and great rewards.

In addition to the graduates thus employed, we have four of the students engaged in itinerating missionary labor, — one in Northern Ohio and Western Pennsylvania, one in Central Michigan, one in Wisconsin, and one in Southern Illinois. These men are employed during their vacation, under the direction of resident ministers, in selling books, obtaining subscribers for our papers, distributing tracts, and preaching on Sundays,

wherever there is opportunity, in school-houses, halls, and churches. By this means some books are sold, papers and tracts circulated, and preaching done in new localities. But a better result, perhaps, will be the training it gives to these young men; the opportunity it affords them to become acquainted with the people, and with their own deficiencies and needs. Two months' experience of this kind each year can hardly fail to make them better preachers, and more efficient laborers in the vineyard of the world.

During the past three months, twelve of our Eastern and Western pastors have preached in new localities from one to five Sundays each, — either by exchange with me, or in the employ of the Association. In this way we have had the benefit of some of our best preachers in the missionary field, — Robert and Laird Collier, C. H. Brigham, A. D. Mayo, Dr. Eliot, William S. Heywood, Richard Metcalf, and others. By this means we have been able to enter many new fields, and begin movements which promise large success. New societies have been organized in Omaha, Kansas City, St. Louis, Davenport, Indianapolis, and East Saginaw, — all cities of great and growing importance, and all enterprises which a little fostering care will soon bring to a permanent, self-sustaining position. Two of these are now provided with ministers, and the others are anxiously looking for earnest and faithful men to come and take charge of them. In the mean time they must be sustained and helped along by such supplies and services as I am able to give them.

In addition to these new societies, we have several other places, some of which are of scarcely less importance, where we confidently expect to have successful organizations soon. Among these are Geneseo, Ill., where

we have maintained regular services for six or eight weeks, and have had large and increasing congregations; and Sheffield, Ill., where the liberal people have just called Mr. Danforth, of the last Meadville class, and are ready to pay him a living salary of themselves. In both these towns, hardly known to us two months ago, the movement will be self-sustaining from the beginning. Then in Savanna, Roscoe, Lyons, and De Kalb, Ill.; in Elkhorn, Helena, and Spring Green, Wis.; in Fort Madison and Farmington, Iowa; in Coldwater and Whitehall, Mich., — we have had services kept up with some regularity, and awakening more or less interest. Out of some of these movements permanent liberal churches will eventually grow; and in all of them the seeds of Christian truth and life will be sown, through sermons, tracts, books, and papers. I find that we have had above thirty Sundays' preaching during this quarter from these different ministers; and this amount of service has cost the Association four hundred and twenty dollars, or an average of fourteen dollars per Sunday, in addition to what has been paid by the voluntary contributions of the people where they have preached. This occasional service of our settled ministers in missionary work may be of great value. They are often well known in new fields, and attract far more attention than a stranger. They understand the state of religious thought and feeling among the people, and are better prepared to meet it than any young and inexperienced man. If our strongly established churches, many of which are surfeited with good preaching, would be more generous in this matter, and consent to live for a few weeks occasionally on a sparer diet, that their minister might go out and preach to the starving souls of other towns and cities about them, they would have their reward in sharper appetites,

and the satisfaction of having done something to send the gospel to those who are without.

My own part in this work has been partially indicated by what is already written. I have preached twice on each Sunday, sometimes three times, and occasionally during the week. I have visited a large number of different places, to look after the interests of existing churches, or try to establish new ones. I have preached for several of our settled ministers while they have been absent in new places, and have been present at the office in Chicago on every day during the week, when not away from the city on missionary duty, to attend to the various details of ministerial supply, and other matters relating to the interests of the cause; and I have only regretted that I could not preach twice as often, and do twice as much. The amount of correspondence which this work has required is very large. During these three months, I have written three hundred and twenty-eight letters on matters pertaining to the various departments of our missionary labor.

Since the first of June, I have had a supply of the various publications of the Association on hand for sale and distribution. The receipts from the sale of books in that time amount to one hundred and forty dollars; not including those sold by the students acting as colporteurs, from whom I have as yet no full returns. These have been sales from the office here.

I think in the future, as our work becomes more widely known, and a taste for better religious literature is awakened, this demand will be largely increased; but at present we cannot expect much extension of this part of our work.

From what I have already said, you will see that there is a very urgent necessity for a large increase of active,

earnest, wide-awake, liberal ministers in the West. The call is everywhere for good preachers and ministers. And if you were to send me twenty-five, which I hope you will, if they are of the right stamp, I could find work and places for them all in a week after their arrival. But the call is not only for *more*, but for *better* men. If you can fulfil both these conditions, the whole West will bless you. Truly yours, C. A. STAPLES.

Aug. 15, 1868.

EDUCATION AT THE SOUTH.

THE part which this Association has thus far taken in the cause of education at the South has been chiefly experimental, and for this reason it is the more desirable that our methods and the results should be fully understood. Accordingly, along with the report of Miss Bradley, which we give below, we will add some words of explanation in regard to her mission. It is known already that she has been employed jointly by this Association and the Soldiers' Memorial Society. Indeed, the latter has taken the lead in this enterprise, bearing the largest share of the burden, while in purpose and method we have been entirely agreed. Our object was to see if we could do any good in the way of educating and elevating the most neglected class in all this land, viz., the poor white population of the South. There were peculiar difficulties in the way, beyond what attend the education of the colored people; because the poor whites have not yet the desire to learn which is found among the freedmen, and because, further, they, in their ignorance, have still much of the feeling against the North,

which made them during the Rebellion such a powerful instrumentality in the hands of their political leaders. We resolved to go, in the spirit of Christian brotherhood, willing to forget all antagonisms, and in no narrow interest either of party or sect, to see what could be done for their benefit.

It is important to note as another item of the difficulty to be met, and as a part of the record of our work, the manner in which the attempt was regarded by a portion of the people at the South; and we copy the following extract from a long article in one of the leading papers of Wilmington ("The Daily Despatch," March 9, 1867), occasioned by a notice of Miss Bradley's school: —

"It is an article of faith with us, that the people who give up their children to be trained by hostile educationists are moral traitors, compared with which the man who treacherously gives up a fort or a city is an angel of light. . . . Equally obnoxious and pernicious is it to have Yankee teachers in our midst forming the minds and shaping the instincts of our youth, — alienating them, in fact, from the principles of their fathers, and sowing the seeds of their poisonous doctrines upon unfurrowed soil. The South has heretofore been free from the Puritanical schisms and isms of New England; and we regret to see the slightest indication of the establishment here of a foothold by their societies professing the doctrines of Free Loveism, Communism, Universalism, Unitarianism, and all the multiplicity of evil teachings that corrupt society and overthrow religion."

This article represents the feeling of opposition to the movement when Miss Bradley began — alone, and an entire stranger — her Christian work. A very few persons immediately gave her their countenance and support; but, with these exceptions, every influence was against her. We allude to this now not in the way of reproach,

but only to make it clear that the success of this attempt has not been owing to any thing unusually favorable in the circumstances of the place.

She opened her school Jan. 9, 1867, and Jan. 17 had sixty scholars. This number gradually increased to one hundred and forty, and she organized besides an industrial school and a Sunday school. Along with these school duties she attended to the relief of suffering. With supplies received from the North, and from benevolent persons in Wilmington, she conducted a soup distribution during the winter of distress; and she gave away considerable clothing to the needy. The full account of her work has been given in this Journal through the occasional reports of Miss B. At present we are interested chiefly in the result; and this is best shown by quoting from the opinions expressed by the people in Wilmington, at the close of her last term, and by contrasting these with the extract already given in connection with the beginning of the work.

At a meeting held June 25, 1868, of the friends of the Dry Pond "Union Free School," now under charge of Miss A. M. Bradley, Edward Kidder was chosen chairman, and Silas N. Martin requested to act as secretary. The following resolutions were unanimously adopted: —

Resolved, That it is the opinion of this meeting that the necessities of our city call urgently for the extension of the free-school system inaugurated and so successfully carried out in the school known as the "Union Free School," situated in the locality known as "Dry Pond."

Resolved, That we recommend the establishment of a similar school at the northern end of the city, thereby giving all the city school districts the benefits of Miss Bradley's teaching.

Resolved, That in our opinion the school already established by Miss A. M. Bradley has been, *in all respects*, a complete success. That her labors as teacher, together with her efforts to improve the moral condition of both scholars and parents, have produced a most marked effect throughout that portion of the city in which her school is located.

Resolved, That we should regard the loss of the services of Miss Bradley in this city as a great public misfortune, and to the children and parents among whom she has labored, an irreparable loss.

Resolved, That whereas there are large numbers of white children in our city without the means or opportunity to learn even to read and write, — and more particularly is this the case in the northern district of the city, — we most earnestly recommend the establishment of a school in some desirable locality, to be conducted under the superintendence of Miss A. M. Bradley, and to this object we pledge ourselves to contribute one thousand dollars.

Resolved, That we approve the selection made of location, and buildings purchased by Miss Bradley for the sum of $2,625, and warmly solicit aid from all the friends of the education and elevation of our poor white children.

Resolved, That we are unwilling to let this opportunity pass without expressing our high appreciation of the devoted services of Miss Bradley, the substantial aid rendered by the Soldiers' Memorial Society of Boston, and all other good friends. We assure them all, that these efforts on their part will lay the foundations for future development, to which they will look back with pride.

EDWARD KIDDER, *Chairman.*

SILAS N. MARTIN, *Secretary.*

WILMINGTON, N.C., 14th July, 1868.

MISS AMY BRADLEY, — The undersigned, old residents of this city, desire on the eve of your visit to the North to convey to you our high appreciation of the Christian services you have rendered this community in conducting the Charity School which has been under your charge the past two years. The progress made by the scholars is such as to entitle you to rank high as an educator and disciplinarian, and all things connected with your management are deserving of commendation. To do good was your intention, and in carrying it out you have earned the kind feelings and consideration of the great portion of our people. We have heard with pleasure the fact that you intend to return in the fall, and, with the aid of generous Christians at the North, erect a large and commodious building for educational purposes; and we take this opportunity to assure you that it will give ourselves and many others much satisfaction to aid you, as far as our crippled means will admit, in carrying out your laudable undertaking. Wishing you a

pleasant journey, and that you may return with renewed health, we subscribe ourselves

Your friends, &c.,

JOHN DAWSON, *Mayor.*
A. H. VAN BOKKELEN.
WM. E. FREEMAN, M.D.
C. R. AREY.
J. R. TURVENTINE.
JAMES G. BURT.

A private letter from a gentleman in Wilmington says: —

"I only wish you, and all Boston friends who have interested themselves in the education of the poor white children of the city, could have been present at the exhibition. Even the worst enemies of universal education (and you know some of our prominent men are opposed to educating these poor children) were obliged to admit that Miss Bradley had done a great deal for the children, and deserved credit, &c. To appreciate to the full Miss Bradley's labors here, it is necessary to know, as we do, the condition in which she found these children two years ago, and then to have seen and heard them the other night. The change is truly astonishing."

The exhibition, which is referred to in this letter, deserves special notice. Miss B. wished to give any who might feel disposed, an opportunity to see what she had done, and proposed to hold a public exhibition. There was no place suitable except the principal theatre; and hardly expecting she could secure it for such a purpose, and with the means at her command, she applied for it. The answer of the proprietor was, that he had heard well of her and her school, and was glad to show his appreciation of it, and he accorded to her the use of the building free of cost. The exhibition was held, and was attended by one of the largest and best audiences ever assembled in Wilmington, including many of the leading

families in the city. We have seen copies of three daily papers of Wilmington, issued the next morning, each of them reporting the exhibition in terms of unqualified praise.

There was one feature in this exhibition, to which we must refer as essential in order to understand fully Miss Bradley's method and success. It is common to maintain, either that the cause of loyalty in these undertakings at the South must be served by directly partisan efforts, such as would be fatal to friendly relations there, or else that the loyal sentiments must be wholly concealed. Before Miss Bradley went to Wilmington, in her consultation with the officers of this Association and of the Soldiers' Memorial Society, we were all of one mind as to the attitude we should assume in view of the differences in sentiment between the North and South; viz., that our highest wish was to promote harmony and good-will, and that we should avoid all needless irritation; though, of course, never forgetting nor disguising our uncompromising loyalty. What we have said of this exhibition proves that Miss Bradley succeeded in gaining the confidence and good-will of the citizens of Wilmington. It will be seen that she did this at no sacrifice of loyalty, when we quote from the "Programme of the Exhibition" a few of the parts: No. 40 was Declamation, — "The American Boy" (a patriotic piece); 42. Declamation, — Declaration of Independence; 43. Song, — "Star-spangled Banner," accompanied by a tableau in which thirty-six girls took part, representing the States of the Union; 45. Declamation from Address at laying of corner-stone Washington Monument; 46. Song, — "Hail Columbia," with a scene in which the whole school of one hundred and five scholars, each with the Union flag, marched before the teacher, who held a beautiful silk

flag, which had been purchased by the children of the school.

We are told that at first these patriotic exercises received hisses from a portion of the audience, but that these were immediately drowned by the applause; and, as we have said, the papers next morning of every political shade spoke of the exhibition with entire praise.

We have referred to this circumstance in no feeling of exultation, but with a feeling of thankfulness, regarding it as creditable alike to the teacher and to the audience, and especially seeing in it a clear proof of what is possible in the way of promoting harmony between our two sections, and at the same time aiding in one of the most pressing works of philanthropy that lie before us to-day. We know of no better method of reconstruction, and hope that means will be given us to pursue it on a large scale.

Some may criticise this whole missionary movement as being not sufficiently denominational. Certainly it has not been in any narrow sense sectarian. Miss B. went avowedly as a Unitarian missionary, and made the Sunday school as regular a part of her work as the day school. But she made no attempt in the day school to inculcate religious opinions, nor to draw into her Sunday school any who attended elsewhere upon religious instruction. Ministers of other denominations denounced her Sunday school, and resorted to every method, even to threats, to keep children away from her; but she never said a word against any other sect. She merely taught and enforced the religion of Jesus as she understood it. We do not know that, as the result of her teaching, a single individual has become Unitarian. But we know that the fifty-four pupils who remained, after every effort had been made to break up the school, had the seeds sown in them of a Christian faith and a better life; and

we believe, too, that many in that community have less prejudice than they once had against Unitarianism, and will own that it may at any rate be consistent with Christian works and fruit.

We have made this detailed statement, that the patrons of this Association may judge, by what has been done here, what a great opportunity there is in this field of endeavor, if only the means can be supplied. We commend to them the appeal at the close of Miss Bradley's report. — ED.

REPORT OF MISS AMY M. BRADLEY.

AUG. 17, 1868.

Rev. CHARLES LOWE.

DEAR SIR, — As my reports have been very frequent during the past year, I find there is little left for me to say of the success of my mission in Wilmington. The accompanying letters and resolutions from citizens of that city will give you an idea of the feelings existing there; and I trust they will be satisfactory evidence that I have endeavored to obey the instructions of the Association when they appointed me to the position in November, 1866.

Those little minds were truly, as an editor said on my first arrival there, "unfurrowed soil," ready to be moulded into whatever form the teacher might think proper.

I felt deeply the responsibility resting upon me; but, with a firm trust in our Heavenly Father for guidance, I entered upon my duties, and the results are before you. Every effort has seemed to prosper: where at first was opposition, now only kind words are spoken; and, besides these, many have shown their interest by making liberal donations to help the cause. Messrs. Chadbourne, Martin, Kidder, French, Hart, Bailey, Dr. Freeman, and many others, I have always found kind, earnest friends, and owe much of my success to their influence and aid.

At the close of the summer term — the last of June — Colonel Hedrick kindly offered the theatre for my exhibition, providing I would have it at night, "so all the merchants and

business men could attend." So we decided that, on the night of the 1st of July, the "Dry Pond School" should make its first appearance on the stage. The exercises lasted from eight o'clock until midnight; the inclosed notices, clipped from the different papers the next morning, will show you how we succeeded in entertaining our audience. It is now proposed that I return in October, with a corps of teachers sufficient to organize and carry on the schools throughout the city during the coming year; and I sincerely hope your Association will earnestly consider the proposition, and, if possible, continue this work of educating the poor white children, not only in Wilmington, but throughout the South. "The field is white;" who shall be the harvesters?

GEORGE RAPALL NOYES, D.D.

THIS ripe and eminent Christian scholar died at his residence in Cambridge, on the 3d of June, after a lingering illness; having indeed been an invalid for many years, and having performed his best services of study and teaching under bodily infirmities which to most men would be regarded sufficient excuse for the abandonment of toil.

He was born in Newburyport, March 5, 1798; graduated at Harvard College in 1818; was ordained at Brookfield, Oct. 31, 1827, and remained there till 1834. He was then settled in Petersham till 1839, when he was called to the Professorship in the Divinity School at Cambridge, which he held till his death.

Few men could be more generally and more sadly missed and lamented by our Unitarian denomination, — partly because so many of us ministers were once his pupils, and felt towards him that affection and confidence and veneration which he never failed to inspire; and partly because he stood so eminent in all the scholarship which pertains to the Bible, that we hardly know how to fill his place.

In this country the demand for practical, active work is so intense, that in all departments the best minds, such as in Europe would devote themselves to the highest tasks of learn-

ing, have been generally turned away from such pursuits, and given to more practical aims. Especially in the profession of the ministry have the pressing claims and opportunities of the pastoral office, — more varied here than anywhere in the world besides, — prevented such attention to theological study as is frequent in other countries. This circumstance made Dr. Noyes more conspicuous among us, standing as he did one of the best Hebrew and Greek scholars in the land. He began the studies which gave him his highest usefulness and his fame when he began his preparation for the ministry. He continued them during his settlement over a parish; and his first series of Translations from the Old Testament was prepared for publication while he was pastor of a society. Thus he proved the compatibility of a faithful discharge of the pastoral office with the pursuit of high and continued studies, and gave an example which may well be marked. We think, indeed, that not only did he prove that the best scholarship is consistent with the active discharge of a minister's duty, but that it may be helped by it. For we believe that the clearness and sagacity and practical wisdom which characterized his interpretation of the Bible, was cultivated in part by the experience among men which was gained during his life as minister, and that his scholarship would have been less valuable and complete if he had been a mere student and recluse.

Dr. Noyes' reading of the Bible was, however, by no means critical alone. He went to it for edification and instruction and delight. No Christian believer ever turned to its pages with more joy and solace than he during his days of sickness. It was to him, and he has helped make it more truly to others, the life-giving Word.

Fortunately, through the instrumentality of the American Unitarian Association, the greatest results of his labors have been rendered permanent. At their request, he revised all his Translations of the Old Testament, adding to the former editions the benefit of his own later study and of the most recent investigations; and he prepared, as his last work, a translation of the entire New Testament. This he looked upon as the greatest achievement of his life: it was the result of many years of study and thought; but he died before it was issued

from the press. He had wholly finished the preparation, and had corrected the proof-sheets of nearly all, so that nothing is lost to its completeness by his removal; though we would that he could have enjoyed the satisfaction of seeing the book actually in his hands.

This Translation will, in a few days, be ready for publication; and we hope to see it in every family in our denomination. We shall be surprised, indeed, if it does not receive a commendation as the best Translation of the New Testament ever made into the English language. ED.

JOHN WILSON.

[We are glad to be able to present, in so fitting words as those of the discourse at the funeral of Mr. Wilson, a record of his life and a tribute to his memory. His long connection with this Association, as printer of many of its books, and especially with this Journal, which he printed for many years, makes it peculiarly appropriate that this tribute should be given here; and we are sure the lesson of his life will be helpful to all who read it. The character of Mr. Wilson is given in the discourse so accurately, that it is not necessary to repeat its outlines. We would simply add a grateful acknowledgment of the service which he rendered to the Association and to the cause by his exact scholarship, as well as by his conscientious fidelity and his skill in his calling. As an illustration of this, it is due to him to say that when Dr. Noyes had prepared his forthcoming Translation for the press, he requested that the work might be done by Mr. Wilson, in order that it might have the benefit of his revision; and, in the course of printing, very many important suggestions were made by Mr. Wilson and accepted by Dr. Noyes. The proof-sheets of this work were the last which Mr. Wilson read, and we shall feel towards the book a peculiar interest in the remembrance that it was the last labor of two such rare and holy men. — ED.]

ADDRESS DELIVERED AT THE FUNERAL, AT LEE-STREET CHURCH, BY REV. A. W. STEVENS, PASTOR.

"Mark the perfect man, and behold the upright; for the end of that man is peace." — Ps. xxxvii. 37.

THERE is no perfect man; there never has been any, — certainly, not in the absolute sense: such perfection belongs only to God. The perfection which is possible to man, is comparative

and relative at best; and it is not so much of outward life, of word and act, but rather of inward motive and spirit, of conscious aim and purpose. There never was a man who was wholly above even the friendly criticism of his fellows; in whose speech and deeds, and actual life, there was not some occasion for disapprobation, if not of censure. Yet, doubtless, there have been many men who, in course of moral effort, have attained to that degree of perfection wherein intentionally and wilfully they did no wrong, wherein their settled aim and purpose was to do right, and wherein their prevailing spirit was one of love and truthfulness and goodness. Such men have in all times deservedly been called righteous men; for their fellow-men have seen that, though they were liable, like others, to err, and to make mistakes, they yet had always a righteous *principle* to guide them, and an *aim* to do justly and walk uprightly at all times. It was of such a "perfect man," probably, that the Psalmist wrote; and the word *righteous* would be a better rendering of his thought. "Mark the righteous man (therefore), and behold the upright; for the end of that man shall be peace."

And, friends, is not this text, thus read, a fitting one to apply to him whose funeral obsequies we this day observe? Those of us who knew him well, do we not feel that the prevailing spirit of his life was in one accord with the spirit of true righteousness and uprightness? I think I never knew a man to whom this text would apply more fittingly; for its terms seem to me not only to describe most truly his character, but also to announce the beautiful consequence thereof,—his blessed and peaceful end. His will was constrained by the law of right; his judgments were the clear outcome of a mind ardently devoted to the study of the truth, and of a heart naturally warm, genial, and frank; his life seemed always to be under the control of conscience, and to run in the grooves of simple, temperate, and virtuous habits; *therefore* it was that his last days, though full of the most exquisite physical suffering, were yet tranquil, calm, and cheerful.

JOHN WILSON was born, April 16, 1802, in the city of Glasgow, Scotland. He died in Cambridge, Mass., Aug. 3, 1868, aged sixty-six. His parentage was humble, in a social point of view; yet the same strict integrity and fidelity, which afterwards

characterized him, characterized also his parents; and his father — though almost wholly deficient in school education, and a hard-working blacksmith — was a man of far more intellectual vigor and general intelligence than was common among his fellows, and received in consequence a somewhat deferential treatment from them. He was, moreover, a Unitarian, which, considering his circumstances, indicates at least that he had an inquiring mind, which could not be satisfied with taking things for granted, but must abide in a philosophy of its own for investigation and explanation. Mr. Wilson himself, owing to the limited means possessed by his father, received very little training in school, laying there the scantiest foundation for the no inconsiderable amount of knowledge which he afterwards attained. Before he was yet twelve years old, he was apprenticed to the printing business; served his regular time of seven years, and then, when only nineteen, was advanced to be foreman of an office. He was married under the age of twenty-two, and soon after removed to Belfast, Ireland, where he remained twelve years. Having in the mean time made the acquaintance and secured the warm friendship of the Rev. Dr. Beard, — one of our most distinguished English Unitarian divines, and still living, — he was induced by him and others to take a responsible position in the office of the "Manchester Guardian," and removed to that city in England, in 1837. There he remained for about ten years; then — with the spirit of enterprise in his breast, and with the hope of promoting his own interests, and enlarging the sphere of his usefulness — he gathered his already considerable family together, and his not very abundant means, bid adieu to his native kingdom, and set sail for this hospitable republic of the West, which receives all from every land, asking no invidious questions of any, and giving every one a fair chance to do his best. Mr. Wilson arrived in Boston in the year 1846, and immediately resumed his vocation of printing, which he has pursued in that and our own city ever since, with conspicuous success, — if not in accumulating pecuniary profits, then (which is much better) in earning a reputation for excellence and fidelity in workmanship, that is far from being too common in that or any other calling, and for literary labors also, in connection with manual, such as any man might

well be proud of. Until the beginning of the present year he had been in the enjoyment, almost uninterruptedly through his life, of a fair degree of health. But, in January last, he took a severe cold, which, after some ineffectual struggling with it, confined him permanently to his house, and speedily developed the disease of consumption. After a most painful illness of some seven months, he quietly and peacefully passed away, — fully anticipating, however, his end; and serenely and trustingly contemplating it. To him who had lived well, it was no hardship to die. He looked through the open door of the grave with a faith full of immortality, and with an unswerving conviction that his essential life would survive the shock of physical dissolution, and widen hereafter into grander spheres of usefulness and progress.

Every man is himself and not another. Each one holds his own place in the ranks of men, and has certain qualities and traits which mark him, and separate him from his fellows, and make him an individual whose life is more or less an interesting study and an impressive lesson to others. Mr. Wilson, in one sense, was a distinguished man. His was a character the style of which is sufficiently unfrequent to make it worthy of special mention and imitation. He had certain qualities and traits which are rare enough among men, to be, in his case, somewhat remarkable.

The distinguishing characteristics of our friend, as they appeared to me in a not long yet somewhat intimate acquaintance with him, were three at least in number; and they were all so prominent and noticeable, that it is difficult to say for which he was most distinguished.

Conscientiousness, however, was one of them. Our friend was in this particular certainly a righteous man. He *meant* to do no wrong, but always to do just right. This purpose was so strong in him, that we may say it had become a ruling passion; and he deviated so seldom and so slightly from the course of rectitude, that it seemed as though his steps were always directed in the way of the upright. Where is the man that, with knowledge of his character, would have dared to approach our friend with a proposition to do an unjust thing? Had this ever been, that usually benign and placid face would

have shot out lightnings of indignation, to consume in an instant the presumption of the offender! That Mr. Wilson was always a poor man, — at least, never a rich one, — was greatly owing to the fact that he was too conscientious to make money; and I do not mean by this to intimate that a man may not be honest and yet get rich, — but I mean only to say that our friend was so *very* true and noble, — God help us all to be so, too! — that he was ever thinking more of what he was being and doing and giving, than of what he was having and gaining and receiving. In all his work, he was "a workman that needeth not to be ashamed;" because he *would* do his work well if he never made a cent by it. He would "stop the press" to hunt up and correct a fugitive, misplaced, little comma; and he would make the whole establishment of a hundred hands stand still and wait for hours, if need be, until an error, which his sharp eye had observed, could be amended. In his eye, no mistake was so trifling as to be unworthy of correction; and the pay or profit, which he was to receive from a piece of work, was the last thing he thought of in the course of its execution: to do it in the most thorough and workmanlike manner, was his chief care. And did any job go out of his office containing any error or defect, I doubt, if it came to his knowledge, if ever he quite forgave himself for it. And this same scrupulousness, which he displayed in his work, he displayed — or rather it displayed itself — in all his relations with his fellow-men. He was the very soul of honor. He had no superfluous religion, — none to make a profession or a show of; but all he had he wrought into his daily life, into the very bone and sinew and muscle of his character. The poet has said, "An honest man's the noblest work of God." Our friend answered to that description; and as he made all his own work so noble, God's work in him was noble, too.

Kindliness was another of Mr. Wilson's distinguishing characteristics. Suavity, perhaps, might better express this quality; for the word signifies sweetness, pleasantness, — and how sweet and pleasant was his spirit! His presence was full of graciousness; his salutation, — it was courtesy expressing itself; and his countenance, when kindled with one of his beautiful smiles, had both a subduing and an elevating influence in it. His

was a gentle nature, child-like in its gentleness, and yet manly, and capable of great firmness. He was a born gentleman; and many a man has been called "lord" who was never so lordly as he. "Ask not," says the wise maxim, "Am I in the nobility? but, Is there nobility in me?" There *was* nobility in our friend; and no sign of it was ever more patent than that which shone from his manners, his speech, and his character. He had known what it was, in his lifetime, to suffer, and to suffer deeply and long; and in those particulars where suffering is most private and poignant and pursuing. Perhaps it was this, in part, that made him so sweet and mild and forgiving, so considerate of the feelings of others, and so delicate in the treatment of them. I do not mean to intimate that he never gave way to impatience, that he never administered reproof and censure. The business which occupied him is one which is especially trying to the patience, so full is it of minutiæ and of almost infinitesimal facts, wherein awkwardness and heedlessness may be so productive of disorder and destruction, ruining in a moment what hours and even days had been but sufficient to prepare. Doubtless many an inefficient and unfaithful workman has fallen under his severe displeasure; and perhaps his censure may have been administered in some unjust times and proportions. Yet our friend was seldom, if ever, impatient, but at what seemed to him gross carelessness or negligence, or inexcusable imperfection; and, when he had once expressed his indignation, he thought no more of it, but was ever ready to bear and bear again with the luckless provoker thereof. No one, I think, could ever know this, our friend, without both respecting and loving him, — respecting him because he was just, and loving him because he was kind.

He was also remarkably *industrious*. From his twelfth year, in which he was apprenticed to his business, until this last, in which he has gone on to higher pursuits, he has been a most steady, incessant, and indefatigable worker. He was never satisfied, even under difficulties, until he had attained a most thorough knowledge of his art; and then, and even meanwhile, he was planning in his mind and preparing for those literary labors which subsequently he was able to achieve. Mentally, as well as manually, he has been a diligent worker. Though

so meagrely, in his youth, obtaining the rudiments of an education, he went on, in his after years, to conquer no small realms of information. He studied, mostly by himself, the Hebrew, Latin, Greek, German, and French languages, and made himself fairly proficient in each, besides reading very extensively, especially in the department of theological literature, in which field of inquiry he early became deeply interested. He was a man of naturally strong constitution and sound health, and he put all his physical and intellectual powers to their utmost mettle in the race which he run for knowledge. He divided his life almost between his office and his study, and gave as little of it to sleep and recreation as he well could in sheer justice to natural demands. During his maturer life he probably knew not what it was to be idle: his hand or his head was always laboring. Even in the course of his last sickness, when he had become so weak that he could hold a book or a pen in his hand for but a few moments at a time, he still persistently refused to surrender either wholly; but would return again and again to the printed or written page, and read or write until sheer exhaustion compelled him to desist. I visited him many times during the last few months of his life, and I never found him, until the last time, without his book or his pen in his hand, or within reach of it; and while I lingered with him, delighted in his genial and instructive society, our conversation never failed soon to pass to some high and noble theme, in the meshes of which his mind and heart were already caught.

During Mr. Wilson's industrious life, — in the whole course of which he has worked almost daily at manual labor, — he has found time, in hours stolen almost wholly from sleep and recreation, to prepare for the press and print four considerable books; viz., "Scripture Proofs of Unitarianism," "The Concessions of Trinitarians," "Unitarian Principles confirmed by Trinitarian Testimonies," and a Treatise on Grammatical Punctuation. Although no one of these works is what may be called popular, yet all are or have been exceedingly useful to that class for whom they were written; and show the marks of extensive erudition, great scholarly painstaking, and a warm, yet candid, love of the truth. Had Mr. Wilson survived a few more years in the body, he would have made other, and per-

haps greater, contributions to theological literature, having in preparation and nearly completed two more volumes.

And now I would add but a word more of Mr. Wilson's religious convictions. He *was* a religious man, in the best sense of that word. He fulfilled the three requirements of the Lord, as indicated by the prophet, — he did justly, he loved mercy, and he walked humbly with his God. According as men are denominationally distinguished, Mr. Wilson was a Unitarian. He was not, however, a sectarian or a partisan. He loved Unitarianism only so far as it was synonymous with *Liberal* Christianity, — so far as it stood for liberty of thought and expression, and for a universal fellowship in the bonds of the Spirit. His studies had *enlightened* him, and the truth which he knew had made him *free*. He was a firm believer; but he believed not only in that which he had already found out: he believed even more in that which remained yet to be discovered. He was as free from prejudices as he well could be. He prejudged nothing, but was willing to investigate and to be informed about every thing. He was not afraid for the truth. He was as hospitable to the last sincere word of free inquiry, and to the freshest results of thorough criticism, as one friend could be to another. He knew how to distinguish between theology and religion; and while he held fast always to the fundamental truths of the latter, he surrendered the former to the largest and most liberal scrutiny. He had faith in God and faith in man; and he believed that these two factors, brought into intelligent and loving reconciliation, would produce harmony in heaven and on earth, and take care of all lesser things.

And now he has gone, — shall we say into the nearer presence of his God, when he was so intimate with him here? He has gone, and yet he remains. He is dead, and yet he lives. He rests, and yet he is still pursuing his busy career. Noble man, faithful worker, diligent student, honored citizen, beloved friend, farewell! We will long cherish thy memory, admire thy virtues, and strive like thee to live truly; and so at last to die, like thee, in peace.

LETTER OF REV. W. C. FINNEY.

I SEND you a report of four weeks' missionary work and its results.

I reached St. Joseph, Mo., on the evening of the 4th July. On Sunday, the 5th, I preached in the morning to an audience, that, though not large, included several of the prominent men of the city, and was delighted with their eager and appreciative attention, though the thermometer ranged as high as 98°. In the evening the audience was doubled, and presented a most respectable appearance. I regard the society at St. Joseph as already a fixture beyond a peradventure. The friends seem determined to sustain it; and, although at the present time they are not able to offer great inducement to their pastor, I can see no reason why they may not in a year or two, and under proper method, with an earnest, devout young minister, increase their numbers so as to be able to offer a fair salary to him who is with them, as well as to build them a house of worship. The city is rapidly increasing in population and wealth; a large wholesale business is already carried on there; and with a magnificent farming country around it, St. Joseph bids fair to be a city of one hundred thousand people. I spent Monday and Tuesday with the friends; and was much pleased with the kind reception they gave me, as well as with the determination they expressed to make their society prominent in all helpful, benevolent, and truly Christian enterprises.

I left St. Joseph on Tuesday evening, by river, for Omaha, a distance by water of two hundred and fifty miles above, but by railroad only one hundred and fifty miles, which will be completed in a month. On our passage I had many opportunities of learning the sentiments of the passengers. A trip by river out West is eminently a social trip, and the passengers are very communicative. I found many who entertain Unitarian views. One man in particular interested me, — a farmer living in the interior of Iowa. Knowing nothing of technical Unitarianism, yet having reasoned out for himself views that are embraced by the great majority of Unitarians, — a theological phenomenon, ex-

plainable on no other theory than that such sentiments are more rational, — he spoke of the pleasure it gave him to find that there was such a body of people; and I referred him to yourself for tracts, which he said he would be only too glad to distribute in his neighborhood. We reached Omaha on Friday morning, the 10th, and was favorably impressed with its handsome location. I found great difficulty in finding a place in which to preach. The court-house was being repaired. The Academy of Music was engaged by the Methodists, who are making a characteristically strenuous effort to establish themselves there. The fact is, Omaha is wholly taken possession of by the different denominations. The Baptists are preaching on the corners of the streets, the Presbyterians are preaching in the Congregational Church, and the Episcopalians are most busy lecturing in their own church on "Ritualism," the Methodists in the Academy of Music, and the Unitarians now (for after considerable effort I obtained a place) in Odd-Fellows Hall. On Sunday morning, July the 12th, I preached to about twenty-seven people. We had a good extemporized choir, and my remarks were most kindly received. I told them what I had come there to do, and how I proposed to do it; and asked their co-operation, which was heartily promised. In the evening I was gratified to find an audience of about fifty people, — many of them the young business men of Omaha. They were quite pleased with our tracts, and took them eagerly. During the week I talked with and listened to the opinions of quite a number of people, who were all eager for an organization, and held out flattering inducements to start one. This city is filled with enterprising young men, "*à la* Chicago," whose religious sentiments, as yet scarcely formed, are nevertheless opposed to the rigid sectarian methods in the other churches; and they are sure to gravitate towards Unitarianism, as being the freest and most practical religious sentiment of the age. I preached again on Sunday, July the 19th, and my audience was considerably larger than on the previous Sunday; and in the evening, after service was over, several gentlemen spoke to me about organizing a society, and we agreed to hold a meeting for the purpose on Friday evening; and in the mean while I prepared the declaration of

principles, constitution, and by-laws, — such as I thought best adapted to the character of the organization. On Friday afternoon, Mr. Brigham arrived from the East, and in the evening went to our meeting; where, after some debate, the name of the new society was fixed as the "First Unitarian Church of Omaha," and the declaration, constitution, &c., were received and approved, and the officers were elected. On Saturday afternoon, having arranged for Mr. Brigham to preach in Omaha, I crossed the river to Council Bluffs, Iowa, a city of some seven thousand people, where I had arranged to preach the next day. On Sunday I preached to a very few people. The dominant sentiment is Presbyterianism, — very blue; and indeed any one who visits the two places, Omaha and Council Bluffs, cannot fail to notice the difference in the character of the two peoples, — one progressive and enterprising, the other conservative and inactive. I returned to Omaha Sunday evening, time enough to participate in the services there. Mr. Brigham preached an elaborate sermon on the principles of Liberal Christianity, which was eagerly listened to and greatly admired by an audience of some seventy-five fine-looking and thoughtful people.

My impressions of Omaha are extremely pleasing. Its position is a guarantee of its growth; and, unless the Missouri River dries up, and the Union Pacific Railroad is gobbled by the Indians, neither of which contingencies are probable, there is nothing to prevent Omaha from becoming a second Chicago. Its population now is seventeen thousand, and ten thousand of this has been gained in the last two years. It has a great deal of wealth, and the military headquarters of the Platte are to be there. It is the eastern terminus of the Union Pacific Railroad; it has water and railroad connection with St. Louis and New Orleans; it has, or will have shortly, no less than five railroads from all points east and south, connecting with the Union Pacific; its agricultural wealth in the country around it, and on the line of the Pacific Road, is unsurpassed; and I cannot see why it should not become a very large city.

Truly yours, W. C. FINNEY.

NEW PUBLICATIONS.

Memoir of William Ellery Channing. With Extracts from his Correspondence and Manuscripts. In three vols. Ninth edition. Boston: American Unitarian Association.

It is unnecessary for us to do more than call attention to the fact, that, partly through the liberality of the author, Rev. W. H. Channing, the Association has republished this standard work, which has been for a considerable time out of print; and that, in accordance with the policy of the Association, and wish of Mr. Channing, the price of the work has been fixed so low as to bring it within the reach of all. The letter of Mr. Channing, in which he freely gives to the Association the use of the stereotype plates, says, "I should be glad that you and the Committee of the American Unitarian Association, and that all Mr. Channing's friends, should know that since I first came to England, in 1854, my directions to the publishers have invariably been, to keep this Memoir in circulation at the cost price of printing; that I have, since the first two or three editions, received nothing from sales; that my loan of the plates to Messrs. Walker & Wise was free from all pecuniary obligations; and that my renewed loan of the plates to you and the Committee is now *perfectly free.* My only wish is to spread the book as widely as possible, at the least possible cost to the public."

Certainly no one, of whatever faith, could help feeling that his library would be greatly enriched by the possession of these volumes, and for those of our own household they seem to be almost indispensable. —ED.

Watchwords for Little Soldiers. By Miss SARAH H. FOSTER. Boston: American Unitarian Association.

Little Splendid's Vacation. By Mrs. C. W. T. FRY. Boston: American Unitarian Association.

Forrest Mills. By Miss LOUISE M. THURSTON. Boston: American Unitarian Association.

These volumes are the first-fruit of the joint labors of the Ladies' Commission and the Sunday-school Society, made more available by the new arrangement with the American Unitarian Association, which is elsewhere explained, by which the price of the books, which was very moderate before, has been considerably reduced. We do not think that any commendation of ours is needed for those who understand the labors of the Ladies' Commission, and the admirable system which they fol-

low in the selection of books which gives such eminent authority to their indorsement. We trust that the benefit of this branch of our publications will be availed of, not only by our Sunday schools, but by our homes. Let parents remember, that if they wish to buy attractive, tasteful, and edifying story-books for their children, they can be sure of the fitness of those which we have to offer. The readiness with which these are sought will determine how far it is worth while to go on in this direction of effort. — ED.

A Man in Earnest. Life of A. H. Conant. By ROBERT COLLYER. Boston: H. B. Fuller. Chicago: John R. Walsh.

This is a book sure to find a welcome, and just as sure to edify and to please. It is a memoir, written by one whose genius adorns every subject of which he treats, of a man whose life and character and office are worthy of the writer's best effort.

It is simply the life of a country minister, who fought his way into the profession, in the face of such difficulties as poverty and a defective early education imposed upon him; and who, by a resolute and patient acceptance of every day's duty, and by an enthusiasm for every thing that was good, which made sacrifice easy in pursuing it, exemplified, both in his parish, and in the army where he was chaplain, a true pastor's life. But simple as the story is, no one can fail to be impressed by the dignity of it, and thrilled by its interest.

The memoir shows, in a very graphic way, the resolute purpose, the manly energy, and the heroic devotion of the man, and thus furnishes a picture full of stimulus and helpfulness. If there is any criticism to make upon the book, it is that it does not also portray clearly enough the encouragements, and the visible good results of his labors, which must have rewarded him step by step, and which helped to make the profession which he had chosen his joy and crown. We are led to miss this chiefly because we feel how such an example as this of Mr. Conant must be the best inducement to young men of earnest purpose, to devote themselves to the Christian ministry.

In reading this memoir, no thought has been more constantly present to our mind than this, and it is with grateful rejoicing we repeat it; viz., that, glorious and inspiring as is the record of this life, we can recall, among our own brethren now quietly and unostentatiously doing their work, many who have just as bravely struggled against the same difficulties, just as nobly consecrated themselves to their master's work, and are with the same religious fervor spending themselves in it.

We cannot allow this opportunity to pass without express-

ing our hope, that this volume may be only the beginning and the earnest of many more religious biographies, by the same pen and by others, with subjects drawn from the rich multitude of saintly ones, ministers and laymen, that have adorned our Unitarian faith. There is no class of literature for which there is a greater demand, and by which greater good could be accomplished. — ED.

The Worship of Jesus, in its Past and Present Aspects. By SAMUEL JOHNSON. Boston: William V. Spencer.

This pamphlet, which is printed at the request of the "Free Religious Association," is written by one of those who handle most freely the subject of the Christian belief. It takes the ground that Jesus was "a Jewish prophet of large and tender humanity, the natural outgrowth of his age; yet of whom little can be positively known, and little *needs* to be known in this stage of human progress."

It is written with ability; and there is nothing in its spirit of which the defenders of Christianity could reasonably complain. But we were never better satisfied than after reading it, with the soundness of the familiar arguments in our works on Christian evidences, or more desirous that these works should be circulated to offset the position of articles like this.

The author thinks that the portraiture of Jesus grew out of the idealizing tendency of the times, and that very little reliance can be placed on any of the accounts. Yet, when it helps his own theory of the character of Christ, he assumes that the accounts are authentic. He says, "some of the less noble traits therein" cannot "be set aside as unhistorical," — the very traits which most reflect the spirit of the times, and which might most naturally be referred to the coloring given to the portraiture by the writers of the Gospel narratives.

Again, when the author affirms that "little needs to be known of Jesus in this stage of human progress," we find nothing in what he says to shake our confidence in the often-repeated declaration, that what is best among the influences which our author and other writers of his school so exalt as all-sufficient, and which belong to the general spirit of our age, finds its hidden source in the life of Jesus Christ, and is dependent still upon it.

There is one thing in this, and in similar treatises which come from writers of this same school of thought, to which we especially object. They set off this reverence for Jesus, which they oppose, over against "the ever-living realities" through which God is ever revealing himself to men. As though the acceptance of Jesus Christ as the one great teacher must shut one out from drawing instruction and inspiration from nature and human experience, and the whisperings of God's Spirit in

the soul. The truest believer in Christ is, on the contrary, the least indifferent to these other sources of Divine guidance and help; which, however, he claims that this one supreme source of it can unify and make complete. — ED.

Reason and Revelation. A discourse by WILLIAM J. POTTER, Minister of the First Congregational Society, New Bedford, Mass. New Bedford: Taber Brothers.

God a Father. A Sermon preached in the North Church, Salem, by E. B. WILLSON, Pastor.

Faith and Freedom in America. Sermon at the Consecration of the Church of the Messiah, by Rev. SAMUEL OSGOOD, D.D., Pastor. With the Address to the People, by Rev. GEORGE W. BRIGGS, D.D. New York: James Miller. For sale, in Boston, by A. Williams & Co.

These exercises were in connection with an occasion of great interest to the denomination, the whole of which receives encouragement and strength from the erection, in the metropolis of our nation, of so beautiful and costly an edifice as that by which the congregation of the Church of the Messiah have testified their faith in the principles of Unitarianism. The discourse is comprehensive in its survey of the religious aspects of our time, and is full of cheer and hope. — ED.

An Address, delivered in the First Parish, Beverly, October 2, 1867, *on the Two Hundredth Anniversary of its Formation.* By CHRISTOPHER T. THAYER.

An exceedingly interesting and valuable historical discourse. — ED.

Studies in the Life and Writings of Ernest Renan. Part V. By JOHN R. BEARD, D.D.

First Annual Report of the Directors of the Massachusetts Infant Asylum.

We are happy, in connection with the acknowledgment of this report, to announce, at the request of the Directors, that the Institution is now ready to secure permanent homes for the homeless babies at present under its charge. All applications for this purpose should be first made by letter to "Miss Elizabeth Clapp, Matron, Massachusetts Infant Asylum, Dorchester, Mass." She will then appoint the time for an interview, and make all satisfactory arrangements. — ED.

Great Outline of Geography, with Atlas. By THEODORE S. FAY. New York: G. P. Putnam & Son.

This little book, which has the modest size and appearance of a common school text-book, is deserving of more than ordinary commendation. More than fifteen years ago, its author, then United-States Minister to Switzerland, explained to us the plan of his work, already considerably progressed; and, from that time till its completion, he gave to it his best thought and labor. The result fully justifies the toil. The excellence of this book is to be judged almost as much by what is omitted as by what it contains. The aim has been to select and to present, in clear and simple terms, just the points which are essential to a comprehensive knowledge of the subject, without burdening the memory with details. The maps are admirably prepared and beautifully executed. — ED.

A Grammar-school History of the United States. By JOHN J. ANDERSON. New York: Clarke & Maynard.

This book seems to us admirably adapted to its purpose. — ED.

Good Stories. Part IV. Boston: Ticknor & Fields.

This series of short stories in a cheap form is a very successful attempt to minister to one of the wants of a reading public. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 13, 1868. — Present: Messrs. Kidder, Padelford, Smith, Cudworth, Hepworth, Livermore, Shippen, Lyman, Fox, and Lowe.

The Treasurer, in presenting his usual monthly statement of the financial condition of the Association, having called the attention of the Board to the fact, that only a small number of societies had yet responded to the appeal for contributions, it was voted to request the Secretary to present, at a future meeting, a plan for the more systematic collection of funds from societies.

The Committee on Publications reported that books had been granted, in response to applications received, as follows: to parish libraries in Gardner, Mass., Trenton, N.Y., and Alton, Ill., and public libraries in Skowhegan, Me., and Janesville, Wis.

They further reported that a letter had been received from Rev. W. H. Channing, offering to the Association the use of the stereotype plates of the "Memoir of William Ellery Channing;" and they recommended that an edition be at once issued, and that the thanks of the Board be given to Mr. Channing. They also recommended that the thanks of the Board be extended to Rev. F. A. Farley, D.D., for his gift to the Association of the stereotype plates of his "Unitarian Lectures," and that (the book being now out of print) a new edition be published without delay.

Appropriations were also recommended, in this Committee's report, for the following purposes: To issue two new tracts, written by Rev. G. H. Hepworth and Rev. H. G. Spaulding; to publish (in response to repeated applications) an edition in German of the tract entitled "A Statement of Christian Faith;" to publish an edition in Hebrew of one of our tracts (the translation to be made by Rev. Dr. Nathans) for circulation among the Jewish population in this country and in Europe; and to issue new editions of the following books: Athanasia; Discipline of Sorrow; Dr. Noyes's Translations of Job and the Psalms; Formation of the Christian Character; Orthodoxy: its Truths and Errors; and the Hymn and Tune Book.

This Committee also reported, that, in accordance with instructions received at the last meeting of the Board, they had conferred with the Committee of the Sunday-school Society, in regard to the co-operation of the two organizations, as proposed at the Annual Meeting of the Association; and presented, as the result of the conference, the following votes, of which they recommended the adoption: —

Voted, That the Executive Committee of the Association accept the proposition of the Sunday-school Society to undertake the publication of the Sunday-school Hymn and Tune and Service Book, which has been prepared by a Committee of the Ladies' Commission, and that they authorize Rev. L. J. Livermore, Secretary of the Sunday-school Society, in connection with the Committee of the Ladies' Commission, to arrange it at once for publication.

Voted, That, in accordance with the proposition from the

Sunday-school Society, this Association will purchase, at the net cost price, the stereotype plates and balance of editions of the prize story books, already issued by that society.

The above votes, together with all the other recommendations contained in the Publication Committee's report, were adopted by the Board.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, all of which were voted: $100 to the society in Lancaster, N.H., for the current year; $100 to Rev. J. M. L. Babcock, its pastor, for missionary services, the current year, in addition to his work for the society; $100 to the society in Sudbury, Mass., for the ensuing year; $100 to the society in New Salem, Mass., for six months; and $300 to the society in Calais, Me.; the amount to be secured upon the church property, with the usual form of bond, so as to revert to the Association, if ever the building be used for other purposes than those of a Unitarian society.

This Committee also reported that a communication had been received from Rev. Cazneau Palfrey, D.D., in behalf of the Executive Committee of the Maine Conference, stating that it had been decided, that, hereafter, the funds collected for that Conference should be sent to the American Unitarian Association; the understanding being, that, at least the amount thus paid in should be expended within the limits of the Conference, in such ways as might be deemed expedient to its officers, and the Executive Committee of the Association.

The Committee on the Middle and Southern States presented a report from Rev. R. P. Stebbins, D.D., whose term of service in connection with the society in Washington, D.C., expired on the third Sunday in July, up to which time the appropriation in aid of the society had been continued; also, a report from Rev. S. J. May, who had preached in various places within the region whose oversight had been especially intrusted to him, and had now under his direction, during the summer months, two young men, students from Meadville, employed as missionaries by this Association, to preach, establish Sunday schools, sell books, distribute tracts, and perform such other services as the opportunity might require. Rev. D. H.

Clark was also engaged for a short period, as missionary of the Association in that region, under the direction of Mr. May.

They reported that a member of the Meadville School was now at work, as a missionary of the Association, within the limits of the Lake-Erie Conference, and under the direction of its officers.

This Committee also reported in favor of the following appropriations, which were voted by the Board: $150 to the society in Trenton, N.Y., for the year beginning June, 1868; and $5,000 to Rev. A. P. Putnam, and Messrs. J. O. Low, and J. H. Frothingham, Advisory Committee of the Third Unitarian society, Brooklyn, N.Y., towards erecting a chapel for its use, with the understanding, as proposed by them, that this sum, together with the $10,000 already given for this purpose by members of the First Unitarian society in Brooklyn, should be secured by a mortgage on the property, and, in case of the property being directed to other uses than those of a Unitarian society, should revert to the Association, to be expended for the interests of the Unitarian cause, in such way as might seem best, at the time, to the Executive Committee of the Association, and the said Advisory Committee.

The Committee on the Western States submitted reports from Rev. C. A. Staples, Western Secretary.

The Committee on Theological Education reported in favor of an appropriation of $50 to a student in the Cambridge Divinity School, in response to his application, which was voted.

An appropriation of $100 was voted to the Treasurer of the National Conference, for expenses connected with that organization.

The Secretary stated to the Board, that the Tercentenary Anniversary of the Unitarians of Hungary was to be observed in August of the present year, and it seemed to be fitting that some communication should be sent to them, expressive of our interest in the occasion; also, that it was understood that Rev. F. H. Hedge, D.D., now in Europe, contemplated being in Germany about that time, and it would be well to ask him to represent the Association at the meeting. It was then voted that the Secretary be authorized to take such action in the matter as might seem to him proper.

The Secretary announced that declinations had been received from the two gentlemen elected members of the Board at the last meeting, and also from Rev. Francis Tiffany; and, it having been voted to proceed at once to fill the vacancies thus created, Rev. Richard Metcalf of Winchester, Hon. Freeman Cobb of Boston, and Mr. M. P. Kennard of Brookline, were duly elected for this purpose.

The Board then adjourned.

Aug. 10.—Present: Messrs. Eliot, Smith, Livermore, Reynolds, Shippen, Ware, Crosby, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the following libraries: Public libraries in Newburyport, Mass., and Rutland, Vt.; Parish Library, Newburgh, N.Y.; Agricultural and Social Library, Georgetown, Mass., and the library of Wesleyan University, East Tennessee.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, which were voted: $100 to the society in South Natick, Mass., for the coming year; $500 for the salary of Rev. A. D. Wheeler, D.D., as missionary of the Association in the State of Maine, and Secretary of the Maine Conference; books to the value of $50 to the Ladies' Circle of the society in Pembroke, Mass., for their fair in aid of the society; and $700 towards the salary of Rev. W. E. Copeland, as pastor of the society in Brunswick, Me., and as missionary of this Association, with the understanding that such sums as he might receive for preaching elsewhere than in Brunswick should be credited to the Association.

The Committee on the Western States submitted a report from Rev. W. C. Finney, of missionary work done in Omaha, Nebraska, and elsewhere; and recommended an appropriation of $100 to Rev. John Ellis, for services as missionary in the West, for the year beginning May 1, 1868; which was voted.

The Committee on the Middle and Southern States announced the receipt of reports from Rev. H. C. Dugan, of missionary work in Atco and Waterford, N.J., Rev. Seth Saltmarsh, in Knoxville, Tenn., and Rev. D. H. Clark, in Central New York.

They reported in favor of the following appropriations, which were voted: $200 to the society in Union Springs, N.Y., for the coming year, the payment of the amount being conditioned on their having the continued services of a permanent pastor; and $500 to the society in Ithaca, N.Y., and $300 to the society in Ilion, N.Y., for the years beginning whenever they should settle permanent pastors.

It was voted to proceed to the choice of three delegates to represent the Association at the coming meeting of the National Conference; and the President, Secretary, and Treasurer were elected to serve in this capacity.

The Chairman announced the Standing Committees for the present year as follows, some changes having been made necessary, in the list announced at the last meeting, by the election of the new members of the Board:—

Finance. — Messrs. Kidder, Smith, and Cobb.

Publications. — Messrs. Osgood, Crosby, Reynolds, Lyman, and Livermore.

New-England States. — Messrs. Reynolds, Metcalf, and Cobb.

Middle and Southern States. — Messrs. Ware, Shippen, Padelford, and Kennard.

Western States. — Messrs. Hepworth, Shattuck, Lyman, Metcalf, and Cudworth.

Foreign Missions. — Messrs. Shattuck, Cudworth, and Kennard.

Theological Education and Pulpit Supply. — Messrs. Hepworth, Shippen, and Livermore.

The Board then adjourned to Monday, Sept. 14.

INTELLIGENCE.

The Anniversary Exercises of the Meadville Theological School commenced on Sunday evening, June 14, with the anniversary sermon, preached by Rev. A. D. Mayo, of Cincinnati, Ohio. On Wednesday evening the sermon before the graduating class was preached, by Rev. Samuel J. May, of Syracuse, N.Y. The exercises of the class took

place on Tuesday, when essays were read by the members of the class, as follows: "The True Work of the Ministry," by Lafayette Bushnell, of New York; "Reason the Ultimate Authority in Religion," by Edward H. Danforth, of Hartford, Conn.; "Biographies of Jesus," by Henry D. Dix, of Groton, Mass.; "True Basis of Christian Union," by Nathaniel C. Earl, of Meadville, Penn.; "Science and Religion," by Edward A. Horton, of Chicago, Ill.; "Liberty the Law of Religion," by Zerah Masters, of Battle Creek, Mich.; "Theology under the Dictation of the Moral Sentiment," by Isaac F. Porter, of Wenham, Mass.; "The Influence of German Rationalism on Modern Religious Thoughts," by Paul Wald, of Frontville, Penn.

The Norfolk Conference held a meeting at Medfield, Mass., commencing on Tuesday evening, June 23, with a sermon by Rev. Rush R. Shippen, of Worcester, and continuing through the following day.

On Wednesday, after a meeting of an hour for conference and prayer, the regular sessions of the Conference commenced; and an essay was read by Rev. Charles J. Bowen, of Roxbury, on the question, "How can the Christian Church maintain its rightful position and influence in promoting the moral and religious life and force of the community?" which was followed by a discussion, in which various gentlemen, both clergymen and laymen, took part.

In the afternoon, after the adoption of resolutions in memory of Mr. James P. Walker, who was a member of this Conference, and the choice of Rev. George Hill (Universalist), of South Dedham, and J. P. Spooner, M.D., of Dorchester, to fill vacancies on the board of officers, reports were listened to from the different societies connected with the Conference. The exercises closed with a sermon by Rev. John B. Green, of Chelsea, on "Having all things in common."

Rev. Leonard J. Livermore having been chosen, by the Directors, permanent Secretary of the Sunday-school Society, to fill the place left vacant by the death of Mr. James P. Walker, entered upon his duties July 1; Mr. S. G. Studley, the Treasurer, only having consented to act as Secretary, by

request of the Directors, until a person was found to take the office permanently.

Rev. William T. Burton, formerly a minister of the Universalist denomination, was installed as pastor of the Unitarian Society in Athol, Mass., on Wednesday, July 1. The sermon was preached by Rev. Thomas L. Gorman, of Laconia, N.H.

The new Church erected by the society in Winnetka, Ill., was dedicated on Wednesday, July 1. The introductory prayer was offered by Rev. William S. Heywood, of Hudson, Mass.; and the prayer of dedication by Rev. Robert Collyer, of Chicago, Ill. Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association, preached the sermon.

The Corner-stone of the new building in process of erection by the Church of the Disciples, Boston, on the corner of Brookline Street and Warren Avenue, was laid on Wednesday afternoon, July 8. The exercises commenced with the singing by the congregation of the hymn, "Come thou Almighty King," which was followed by reading from the Scriptures by Rev. James Freeman Clarke, D.D., the pastor of the church. The stone was then laid; a prayer was offered by the pastor; and addresses were made by him, and Mr. George W. Bond, Chairman of the Building Committee. Rev. George L. Chaney, of the Hollis-street Church, then offered prayer; and the services were closed by the singing of another hymn, and the benediction.

The Fifty-second Annual Visitation of the Divinity School at Cambridge took place on Tuesday, July 14. After the singing of an original hymn, and prayer by Rev. Oliver Stearns, D.D., one of the professors, essays were read by the graduating class as follows: "Positive and Negative Radicalism," by George W. Cutter, of St. Louis, Mo.; "The Relation of Christianity to Social Progress," by William C. Gannett, of Boston; "The Union of Christian Believers," by Angus R. Kennedy, of Montreal, Canada; "What is the Vital Power in Christianity?" by Samuel R. Priest, of Woburn; "A Working Church," by Fabius M. Ray, of Saccarappa, Me.; "Judaism and Christianity," by Isaac J. Stine, of North Cambridge; "The Influence of Democracy in America on the

Church of the Future," by Jonathan H. Winkley, of Brighton. In the course of the reading of the essays, an original hymn was sung, and another at their close; after which a prayer was offered by Rev. James Freeman Clarke, D.D., Professor in the School, and the exercises were concluded with the benediction.

The Alumni of the Cambridge Divinity School held their annual meeting on the afternoon of Tuesday, July 14, when Rev. Samuel J. May, of Syracuse, N.Y., was elected President for the ensuing year, and Rev. Edward J. Young, of Newton, Secretary. Rev. James Martineau, of England, was chosen first preacher for next year, and Rev. John F. W. Ware, of Baltimore, Md., second. Resolutions were adopted commemorative of the late Rev. George R. Noyes, D.D., upon which remarks were made by various gentlemen. On motion of Rev. Ezra S. Gannett, D.D., the subject of joining the Boston School for the Ministry with the Cambridge Divinity School was then taken up; and, after prolonged discussion, a committee was appointed consisting of Rev. Ezra S. Gannett, D.D., Rev. George W. Briggs, D.D., Rev. Stephen G. Bulfinch, D.D., Rev. James Walker, D.D., Rev. James Vila Blake, and Rev. Charles Lowe, to consider and act upon it. After the transaction of other business the meeting adjourned.

Rev. Joseph May, formerly of Yonkers, N.Y., was installed as pastor of the society in Newburyport, Mass., on Tuesday, July 21. The order of services was as follows: Invocation, by Rev. Thomas Borden (Universalist), of Newburyport; selections from the Scriptures, by Rev. Jonathan Cole, of Newburyport; sermon, by Rev. William J. Potter, of New Bedford; prayer of installation, by Rev. Samuel J. May, of Syracuse, N.Y.; charge, by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship, by Rev. Edmund B. Willson, of Salem; benediction, by the pastor.

The Corner-stone of the church of the society in Westford, Mass. — the building having been removed to a new site — was laid on Sunday, Aug. 2. The services were conducted by Rev. George H. Young, the pastor; Rev. Ephraim Abbot, of Westford; Rev. J. G. Adams (Universalist), of Lowell, and others.

Rev. William B. Buxton, formerly of Wilton, N.H., was installed as pastor of the society in Marblehead, Mass., on Sunday evening, Aug. 9. The introductory and closing exercises, and right hand of fellowship, were by Rev. John W. Chadwick, of Brooklyn, N.Y.; Rev. Charles C. Sewall, of Medfield, offered the installing prayer, and gave the address to the people; and the sermon was preached by Mr. Buxton, the pastor elect.

The church of the society in Keene, N.H., having been enlarged and remodelled, was rededicated on Sunday, Aug. 16. Rev. Alfred P. Putnam, of Brooklyn, N.Y., preached the sermon; the dedicatory prayer was offered by Rev. William O. White, the pastor; and Rev. J. C. Knowlton (Universalist), of New Bedford, Mass., offered the closing prayer.

Rev. Newton M. Mann, formerly of Kenosha, Wis., has accepted a call from the society in Troy, N.Y., and has commenced his labors there.

Rev. Jason F. Walker, formerly of Detroit, Mich., has accepted a call from the newly formed Unitarian society in East Saginaw, in that State.

Rev. Rushton D. Burr, recently of Uxbridge, Mass., has accepted a call from the society in Yonkers, N.Y., and entered upon his duties.

Mr. Jabez N. Trask, a graduate of the Cambridge Divinity School, has accepted an invitation to take charge of the society in New Salem, Mass., for one year.

Rev. James Sallaway has resigned the charge of the society in Clinton, Mass., the resignation to take effect Nov. 1.

Rev. George S. Shaw, recently returned from a five years' absence in the West, has accepted a call from the society in Ashby, Mass.

Mr. Edward H. Danforth, a graduate of the Meadville Theological School in the last class, has accepted a call from the new Unitarian Society in Sheffield, Ill.

Rev. Edward W. Hathaway has been obliged, on account of ill-health, to relinquish for the present his labors as pastor of the society in Princeton, Ill.

Rev. John C. Zachos has resigned the charge of the society in Meadville, Penn., and his professorship in the Theological School in that place, and has accepted a call from the society in Ithaca, N.Y.

Rev. C. L. Balch, formerly a minister of the Universalist denomination, has accepted a call from the society in Janesville, Wis.

Rev. James T. Hewes has resigned the charge of the Second Society in Portland, Me., and accepted a call from the First Society in Salem, Mass.

Rev. Samuel B. Flagg has resigned the charge of the society in Waltham, Mass.

Rev. William C. Tenney has resigned the charge of the society in Lawrence, Kansas, to take effect Oct. 1.

Mr. Zerah Masters, a graduate of the Meadville Theological School in the last class, has accepted an invitation to take charge of the society in Springfield, Ill., one year.

Rev. Paul Wald, a graduate of the Meadville Theological School in the last class, has taken charge of a Liberal German Church recently formed at Columbus, Wis.

New Unitarian Societies have recently been organized at St. Louis (Second Society) and Kansas City, Mo.; Geneseo, Sheffield, and Winnetka, Ill.; Davenport, Iowa; and Omaha, Nebraska.

The National Conference of Unitarian and other Christian Churches will meet in the city of New York; the exercises commencing with religious services, at the Church of the Messiah, on the evening of October 6th. Rev. James Martineau has been invited to preach on that occasion.

ACKNOWLEDGMENTS.

1868.			
June	16.	From Mount-Pleasant Society, Roxbury, additional	$2.00
	18.	„ D. L. Milliken, as annual membership	1.00
	19.	„ Society in Buffalo, N.Y.	700.00
	19.	„ Miss A. F. Berry, for circulation of books at the West	10.00
	19.	„ A Friend, for India Mission	2.00
	20.	„ Mrs. L. A. Williams, Mrs. M. Rice, Mrs. A. Parker, Mrs. L. Lakin, and Mrs. J. B. Wright, Pepperell, as annual memberships	5.00
	23.	„ Society at Jamaica Plain	450.00
July	2.	„ Society in Sherborn, for "Monthly Journal"	12.00
	6.	„ A Friend, for publishing books	20.00
	7.	„ Rev. Dr. Bartol's Society, Boston	695.00
	7.	„ Society in Milton	182.50
	7.	„ Society at Jamaica Plain, additional, including life-membership for Mrs. M. E. Wilmarth (in all $511)	61.00
	8.	„ Rev. C. D. Bradlee, as annual membership	1.00
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	13.	„ Society in Fitchburg	301.00
	13.	„ Society in Lexington, for work among the freedmen, under the direction of Rev. J. F. W. Ware	28.00
	15.	„ Society in Northfield	125.00
	15.	„ Society in Dublin, N.H.	51.25
	20.	„ Rev. A. M. Knapp's Society, Providence, R.I., on account	1400.00
	20.	„ Society in Dublin, N.H., additional	1.25
	25.	„ Society in Canton	100.00
	25.	„ Rev. A. M. Knapp's Society, Providence, additional	175.00
	27.	„ De W. C. Bates, as annual membership	1.00
	28.	„ Rev. E. J. Young's Society, Newton	735.00
Aug.	1.	„ A Lady in Rev. T. J. Mumford's Society, Dorchester	25.00
	6.	„ Rev. S. C. Beane's Society, Salem, including life-memberships for E. F. Brown, Lydia Griffin, Nathaniel Griffin, James Emerton, W. B. Parker, Sarah A. Flint, M. Fenallosa, J. H. Webb, Sarah A. Webb, Frederic Grant, Thomas Kimball, H. A. Ruee, and Rev. G. F. Clark	390.78
	6.	„ A Friend in Roxbury	20.00
	10.	„ Society in Milton, additional (in all $212)	30.00
	11.	„ „ Burlington, Vt.	190.00
	11.	„ M. C. G.	3.00
	12.	„ Society in Beverly, on account	330.45
	12.	„ „ Templeton	100.00
	13.	„ Rev. A. M. Knapp's Society, Providence, additional	200.00
	13.	„ Society in Fitzwilliam, N.H.	7.00
	15.	„ „ Mansfield	10.00

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OF THE

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Edited by the Secretary.

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THE

MONTHLY JOURNAL.

Vol. IX.] BOSTON, OCTOBER, 1868. [No. 9.

EDITOR'S NOTES.

HAVE WE MISREPRESENTED ORTHODOXY?

The "Congregationalist" of July 23, in an extended notice of an article of ours on the "Position and Policy of the American Unitarian Association," refers to an incidental allusion, made in that article, to certain doctrines, which are there called "horrible," and which we said were still held by some members of the Orthodox Church.

Denying our assertion, the "Congregationalist" proceeds to say, "We are loath to believe, that the power of prejudice can be so great over 'liberal' minds; but we begin almost to despair of ever seeing a thoroughly candid, just, and honorable statement of Orthodox belief from a Unitarian pen."

We also received a private letter from an esteemed Orthodox minister, making a similar protest. And after we had made, in reply, a general explanation of our meaning, he writes again, courteously challenging us to prove our assertion. He says, "I have never met with a single minister of our denomination, of whose belief

when correctly interpreted, the representation made by you would be other than a caricature. Nor have I ever read in any book published by a Congregational minister, any doctrines resembling those;" and adds, "I have confidence, that, should you find yourself mistaken as to the facts, you would have the candor to recall the words, as I trust I may have the candor, if they are shown to exist, to acknowledge the same."

We desire to make a public reply to these strictures, because, if there is any thing that we try to avoid, it is unfairness in our representations of other denominations; and we thank our brother for the confidence expressed, that, if we find ourselves mistaken, we shall recall our words. It would pain us to know that we had been guilty of the very thing which we so often complain of in others when they treat of our own denomination.

The words objected to are on page 202 of the June number of this Journal, or page 12 of the pamphlet in which the article afterwards appeared, where we say, "Take, for example, that great denomination to which Beecher and so many other earnest, liberal, Christian men belong. You will find in it some who hold the most horrible doctrines that can well be conceived: some who believe and preach that infants, if they die without having performed on them an outward rite, of which they can have no consciousness at all, are doomed to the infinite wrath of God; that the great heathen world, for not believing in Christ, of whom they have had no possible chance to hear, are utterly and inevitably lost; and that while this is the doom, even of those among them who in holiness of character may have exemplified every virtue, yet if one of them, ever so depraved, should happen, through some stray missionary, to hear of Christ, and be influenced to utter in his last moments the words, 'I believe in

Jesus,' that man will go to Abraham's bosom, and there, with all the blest, will find much of his delight through all eternity in witnessing the agonies of those other ones in hell!"

We confess, that this paragraph was written in haste and in the heat of argument, and we were ourselves a little startled by its boldness when our attention was called calmly and critically to it by our correspondent. Probably if we had written it again, we should have phrased it differently. We have no right, however, to shield ourselves by any such excuse, and are going to meet the matter squarely upon the very language which we used.

Before attempting to answer the charges of misrepresentation, however, we wish to recall the exact use which we made of the assertion in the article referred to. It was made in the way of illustration. We were attempting to show, that it is unreasonable to cull out extreme utterances of persons connected with the Unitarian denomination, and, holding them up, to say, "That is Unitarianism;" and that it is not reasonable either for Unitarians, because of the presence in their fellowship of persons holding these extreme views, to feel unduly alarmed, or to withhold their help from denominational activities.

We said, that there was no sect, that, if judged in this way, would not give similar occasion to blame and to alarm. And we instanced, in the manner as quoted, the great Orthodox denomination. It will thus be plain that we did not charge the doctrines characterized as "horrible" upon the Orthodox denomination as a whole. On the contrary, *the very point of the illustration lay in the assumption that the denomination as a whole renounced them.* We only affirmed that *individuals belonging to the denomination* held and taught them. And this we supposed that no one would deny. We ask attention to

this, that it may do away with any impression which may have been received, — though we can hardly see how, — that we had done the very thing which it was the object of the article to condemn.

We would gladly let the matter rest here; but even after this explanation our Orthodox brother challenges us to make good our assertion. It is an unwelcome task; for we like to note our points of agreement with other Christian sects, which seem to us to multiply every day, far better than to pick out the differences which time and growing knowledge are constantly making less. So distasteful is it, that we would over and over again repeat that we do not mean to charge these things on the denomination as a whole.

Do any individuals, then, among the Orthodox still hold and teach the doctrines which we characterized as "horrible"?

Our Orthodox brother declares, as we have said, that he has never met with a Congregational minister, or a book written by a Congregational minister, that taught doctrines resembling those; and he also says in his letter, "I do not go into the examination of the past, because your statement is made with reference to the present. I may say, indeed, that I have searched in the earlier literature of the churches whose belief we substantially represent, for instances which would bear out these charges; but have not found them there either."

We cannot but feel surprised at this statement, and for the purpose of enlightenment, and to show that our description is not all a fabrication, we will quote a few passages from the most prominent earlier Calvinistic divines.

The following is from President Edwards's sermon, entitled "Sinners in the hands of an angry God:"—

"The God who holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked: you are ten thousand times so abominable in his eyes as the most hateful and venomous serpent in ours."

In his sermon "on the Punishment of the Wicked," he says, "God who will then undertake to deal with them, and will gird himself with might to execute wrath, will be their enemy, and will act the part of an enemy with a witness;" and he uses then the rhetoric of flames and torture in pages which are too long to quote, and whose cumulative horrors no abridgment could convey.

In another sermon he says, "The sight of hell-torments will exalt the happiness of the saints for ever. It will not only make them more sensible of the greatness and fulness of the grace of God in their happiness, but it will really make their happiness the greater, as it will make them more sensible of their own happiness: it will give them a more lively relish of it; it will make them prize it more, when they see others, who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished. Oh, it will make them sensible how happy they are!"

Edwards undertakes, in another sermon, to prove that this dealing with his children is in accordance with the exalted nature of God. "If it be an infinitely amiable thing in God that he shall have a supreme regard to himself, then it is an amiable thing that he should act as having a chief regard to himself." In this sentiment he is in accord with one of the prominent articles of the "Westminster Assembly's Confession," which says, "The rest of mankind [with the exception of the elect] God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy

as he pleaseth, *for the glory of his sovereign power over his creatures*, to pass by and to ordain them to dishonor and wrath for their sin, *to the praise of his glorious justice!*"

As showing the fact that some of the most "horrible" of the doctrines we described were familiarly known and widely accepted by the earlier Orthodox of New England, we may refer to that celebrated poem of Wigglesworth, entitled "The Day of Doom," which was so widely circulated in its time as to be almost as much read as the catechism, of which Cotton Mather said it "might perhaps find our children till the day itself arrives." It may be considered a fair reflex of the sentiment of that period. The poem has been republished in Boston within the last fifty years, and in New York within ten years. We quote it especially for its bearing on the doctrine of infant damnation.

First, according to a marginal note, "*Reprobate infants* plead for themselves:"—

"Then to the Bar all they drew near
Who died in infancy,
And never had or good or bad
Effected personally;
But from the womb unto the tomb
Were straightway carried
(Or at the last ere they transgressed),
Who thus began to plead:—

"'If, for our transgression
Or disobedience,
We here did stand at thy left hand,
Just were the recompense;
But Adam's guilt our souls hath spilt,
His fault is chargèd on us;
And that alone hath overthrown
And utterly undone us.

"'Not we, but he, ate of the tree
Whose fruit was interdicted;
Yet on us all of his sad fall
The punishment's inflicted;
How could we sin that had not been,
Or how is his sin our,
Without consent, which to prevent
We never had the power?'"

After more of this kind, another marginal says "their arguments are *taken off*:"—

"Then answerèd the Judge most dread,
'God doth such doom forbid,
That men should die eternally
For what they never did.
But what you call old Adam's fall,
And only his trespass,
You call amiss to call it his,—
Both his and yours it was.

"'He was designed, of all mankind,
To be a public head,
A common root, whence all should shoot,
And stood in all their stead:
He stood and fell, did ill or well,
Not for himself alone,
But for you all, who now his fall
And trespass would disown.
. . . . . .

"'I may deny you once to try,
Or grace to you to tender,
Though he finds grace before my face
Who was the chief offender:
Else should my grace cease to be grace,
For it should not be free,
If to release whom I should please
I have not liberty.

"'If upon one what's due to none
I frankly shall bestow,
And on the rest shall not think best
Compassion's skirts to throw,
Whom injure I? Will you envy
And grudge at others' weal,
Or me accuse, who do refuse
Yourselves to help and heal?

"'You sinners are, and such a share
As sinners may expect;
Such you shall have, for I do save
None but my own elect.
Yet to compare your sin with their
Who lived a longer time,
I do confess yours is much less
Though every sin's a crime.'"

We could quote without limit from widely read and valued standard books of early Orthodox New-England theology to prove that doctrines like these were taught and received. We should not, however, have referred to them even at this length, but for the statement of our brother's letter; and would again repeat that we no more hold modern Orthodoxy responsible for them than we hold the present generation of men responsible for Adam's fall. And yet incidentally these facts do bear upon the question at issue; namely, whether *any individuals* among the Orthodox of to-day still hold such doctrines. And it is thus:—

These works of President Edwards, and the others who agreed with him, are still standard books of theology in ministers' libraries, and of religious reading in many Orthodox homes. We have frequently been where these cherished volumes, handed down from former generations, constitute the prominent part of the reading in the house. Now, this being so, can any reasonable man

be made to believe that there is now no one individual, who, trained in such a literature, and associating these views with all that is deepest in his religious experience and convictions, which all owe so much to the great inspiration of other portions of those remarkable volumes,— can one believe that there is *no one individual* (for that is the point) who has not found all this utterly obliterated, and who is still somewhat under the influence of such "horrible" beliefs?

But we need not depend on such mere inference. We have made a little inquiry, and though our opportunity for hearing Orthodox preaching has been small, and though utterances are so slippery that it is hard to verify them even when a hearer tries to represent the language just as he understood it, we have nevertheless found no difficulty in discovering more confirmation than we could wish of the statement we had made.

In regard to the particular doctrine of infant damnation which was specified, we are happy to own, that, while several instances have been reported to us of persons who defended it thirty or forty years ago, we have found only one well-authenticated instance of a living Orthodox (Congregational)* minister who openly main-

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* We may here say that among the Presbyterians — though as a denomination they are also wholly opposed to the doctrine — we have found very many instances of the open defence of it. This is one as reported to us by a clergyman who was engaged in the Christian Commission during the war. He says, "In April and May at our station near Nashville we received a large number of the 'United Presbyterian' (I believe that was the name of the paper). A few copies were distributed to the soldiers. The day of the distribution a man came to our tent and said, 'Do you mean to say that my baby has gone to hell?' 'What do you mean?' I answered. 'Just look here,' he said, and handed me one of the papers, pointing out an article headed, as well as I can remember, 'The Probable Damnation of the Infants of Unbeliev-

tains it. This one we have from a prominent Congregational minister. Having found this one, we gladly ceased to inquire, for one answered the purpose of the illustration for which we adduced it. We knew before that the denomination as a body had given it up.

Is it perverse in us to say, that, even if we had not chanced to find this one instance, we should hardly have been ready to disbelieve the assertion we had made (though of course we should have withdrawn it as an assertion). For we ask again, Is it probable that so clean a sweep has been made by the advancing theological sentiment of the last twenty-five or fifty years, that there is no one person still stranded in the old belief? The fact that it is so difficult to find instances of it, is of less weight against our assertion when we consider how few comparatively find it in their way to *preach in the pulpit* the doctrine of election, and other of those doctrines which yet, when questioned on them, the great majority of the denomination, we suppose, would declare cardinal features of their creed.

Let us dwell a little on this general evidence.

1. At the great meeting of the National Council of Congregational Churches in 1865, the carefully prepared declaration submitted by the Committee contained these words: "We do now profess our adherence to the above-named *Westminster* and *Savoy Confessions* for 'substance of doctrine.' We thus declare our acceptance of the system of truth *which is commonly known as Calvinism.*"

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ers.' I read the article and recollect that it clearly argued that it is not only possible, but probable, that the infants of unbelievers are damned. I begged the man's pardon. He was very much excited against us for circulating such papers, and was satisfied only when the whole invoice was burnt."

The words of the declaration were afterwards, as finally adopted, somewhat modified, and some circumlocution was employed; but inasmuch as our purpose is now not to see what is maintained by the denomination as a whole, but what may be held by individuals belonging to it, we call attention to this original draft, and to the record of the proceedings of the council, which shows how large a proportion were ready to vote for the resolution just as originally reported.

Now, what is the doctrine of the "Westminster Confession" upon this point, and what is the teaching of the "system of truth commonly known as Calvinism"?

Calvin writes (*Instit.* lib. iii. c. 23), "I ask again, how has it come to pass that the fall of Adam has involved so many nations, *with their infant children*, in eternal death, and this without remedy, but because such was the will of God?" He does not even question, but quietly assumes the fact; though he adds, with unwonted sensibility, "It is a horrible decree, I confess." "*Decretum quidem horribile fateor.*" Elsewhere he says, "And so even infants bring their damnation with them from their mothers' womb. Nay, their whole nature is, as it were, a seed of sin; so that it cannot be otherwise than odious and abominable to God" (*Instit.* lib. iv. c. 15, § 10). And again, indignant at being supposed to think differently, he says, "As if I denied that the whole race of Adam was by nature under a curse, so that even infants before being born to light are liable to eternal death."

Dr. Twiss, who was Prolocutor of the Westminster Assembly of Divines, says, "The condemnation of many infants to eternal death is the consequence of Adam's transgression solely" (*Twissii Vindiciæ*, &c. lib. i. p. 48).

in view. Some had maintained that our Unitarian denomination must either consent to be characterized by the extreme utterances of individuals belonging to it, or else must turn these individuals out. Let us ask, therefore, in all sincerity, of the "Congregationalist," or our Orthodox brethren, whether if any one of their ministers, sound in every other repect, believed in infant damnation, or any of those other doctrines quoted from President Edwards, they would expel him from their fellowship? This question is the more pertinent, inasmuch as the practice of examination and ejection is by no means uncommon among them. In 1866, Rev. Mr. Walton, of Portland, was tried by a council of Congregational ministers, and though they declared in their vote that he was every way exemplary in his character, and more than ordinarily efficient and faithful as a minister, he was declared ineligible as a pastor of a Congregational Church, for reasons among which the chief was, that he expressed *some doubt* as to the endless duration of future punishment. We ask if he would have been thus sentenced, if, instead, he had been so Calvinistic as to say with John Calvin himself, that "infants bring their damnation with them from their mother's womb," or had, in any of the language quoted from the earlier divines, or in the very words we used in our article, professed the belief which we ventured to characterize as "horrible."

We submit that, unless it can honestly be said that a man would, because of such views, be likely to receive such dismission from an Orthodox Council, as Mr. Walton did in the instance referred to, then, even if we had found no case of a person now holding the opinions, our use of the illustration would have been entirely justifiable.

We have dwelt thus long on this doctrine of Infant

Damnation, because it is the only one among those expressly stated by us, in regard to which it seemed for a moment doubtful whether we had not been mistaken. As to the others which were specified, it is hard to cull from the multitude of proofs which were poured into our ear at almost every inquiry, showing that these doctrines (which we believe our correspondent and the large majority of the Orthodox denomination at the present day would reject as decidedly as ourselves) are still held and taught by ministers within their fellowship.

The utter and final damnation of the heathen world, except on condition of hearing about Jesus Christ, is so generally maintained that more than one Orthodox minister has declared to us his surprise that anybody disputed it; and we think it needless to bring proofs in way of its illustration. For the other features of belief portrayed in our article, we will submit a few out of a considerable mass of quotations which we have very readily collected.

The first is from Rev. Dr. Nehemiah Adams. It is a passage from a little book called "Agnes," — a book otherwise very charming, but marred, as we think, by such sentiment as this: The clergyman and his friend went to visit a condemned murderer in his cell; and after talking with him about "the great truth of the gospel, free and full remission of sins to every one who accepts and pleads Jesus Christ, the Lamb of God, as the sacrifice for sin," the criminal was moved to speak thus: "'Dr. D., I am such a sinner that nothing makes me feel safe only that God's own Son died for me. It's all the same as God. He was God. I can't puzzle it out, only I know he was God' — fumbling over his Testament, and reading John i. 1, — 'And the Word was God.' 'The fact is,' said he, 'I am afraid I sent Dick Ross to misery;

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We submit that, unless it can honestly be said that a man would, because of such views, be likely to receive such dismission from an Orthodox Council, as Mr. Walton did in the instance referred to, then, even if we had found no case of a person now holding the opinions, our use of the illustration would have been entirely justifiable.

We have dwelt thus long on this doctrine of Infant

Damnation, because it is the only one among those expressly stated by us, in regard to which it seemed for a moment doubtful whether we had not been mistaken. As to the others which were specified, it is hard to cull from the multitude of proofs which were poured into our ear at almost every inquiry, showing that these doctrines (which we believe our correspondent and the large majority of the Orthodox denomination at the present day would reject as decidedly as ourselves) are still held and taught by ministers within their fellowship.

The utter and final damnation of the heathen world, except on condition of hearing about Jesus Christ, is so generally maintained that more than one Orthodox minister has declared to us his surprise that anybody disputed it; and we think it needless to bring proofs in way of its illustration. For the other features of belief portrayed in our article, we will submit a few out of a considerable mass of quotations which we have very readily collected.

The first is from Rev. Dr. Nehemiah Adams. It is a passage from a little book called "Agnes," — a book otherwise very charming, but marred, as we think, by such sentiment as this: The clergyman and his friend went to visit a condemned murderer in his cell; and after talking with him about "the great truth of the gospel, free and full remission of sins to every one who accepts and pleads Jesus Christ, the Lamb of God, as the sacrifice for sin," the criminal was moved to speak thus: "'Dr. D., I am such a sinner that nothing makes me feel safe only that God's own Son died for me. It's all the same as God. He was God. I can't puzzle it out, only I know he was God' — fumbling over his Testament, and reading John i. 1, — 'And the Word was God.' 'The fact is,' said he, 'I am afraid I sent Dick Ross to misery;

he was as wicked a sinner as I am, and that's as bad as can be; and now I ought to go there too; and I made up my mind to go and suffer, till you told me how God could save me, and Christ suffered what would have been the same as hell for me. Now you're sure, Doctor, that this is all so, I suppose? And this gentleman, does he think so too? . . . Oh, I wish I hadn't laughed at good folks so. But there! I'm to be saved. O poor Dick! he lived till morning, and they had a minister to him, and may be he's saved; if so how he'll shake hands and forgive me! *but if he isn't, must I be lost because he is? or hasn't Christ a right to pick out whom he's a mind to?*" . . . "He would have gone on," the chapter continues, "all night with his wonderful flow (!) of thought and words. I wished I could have had all the divinity students in the land in that cell and corridor to hear that dying man's lecture on the atonement."

We ask whether, after this, we can be said to have "caricatured" the belief held by some among the Orthodox. That man uttered no word to show that he was sorry in any other than the most utterly selfish way. He complacently considered that if the man he had murdered did go to hell in case the minister who was with him till morning did not elicit from him some pious talk, this need not interfere with his own chances of bliss. And yet the author regards it as so complete a fulfilment of his highest ideas of salvation that he would have liked for all the divinity students in the land to hear the dying man's lecture on the atonement!

Rev. Dr. Thompson of New York in his book, "Love and Penalty," lays down the following proposition, out of which he draws the conclusions which form his theology: "The high and sacred Fatherhood which the Gospel reveals is a *Fatherhood in Christ towards those who love him*,

and not a general Fatherhood of indiscriminate love and blessing for the race."

The American Tract Society publish, and if one goes to their rooms, he will see on the counter, among their freshest publications, "An Alarm to Unconverted Sinners," by Rev. Joseph Alleine. There are many pages in that book which it would be to the purpose to quote, but one passage will suffice. It is from pages 94–96 of the Tract Society's revised edition: —

"Know, therefore, that, while thou art unconverted, the infinite God is engaged against thee. . . .

"They that know what it is to have a God to go to, a God to live upon — they know a little what a fearful misery it is to be without God. . . .

"But thou art not only without God, but God is against thee. Oh, if God would but stand neuter, though he did not own nor help the poor sinner, his case were not so deeply miserable; though God should give up the poor creature to the will of his enemies, to do their worst with him; though he should deliver him over to the tormentors, that devils should tear and torture him to their utmost power and skill, yet this were not half so fearful. But God will set himself against the sinner; and, believe it, 'it is a fearful thing to fall into the hands of the living God.' There is no friend like him, no enemy like him. As much as heaven is above the earth, omnipotence above impotence, so much more terrible is it to fall into the hands of the living God, than into the paws of bears and lions, yea, furies or devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord. . . .

"Sinner, I think this should go like a dagger to thy heart, to know that *God is thine enemy.* Oh, whither wilt thou go; where wilt thou shelter thee? There is no hope for thee, unless thou lay down thy weapons and sue out thy pardon, and get Christ to stand thy friend and make thy peace."

Now if we were to characterize such sentiment as that,

we should use no such mild word as "horrible." It is blasphemous.

We might fill our Journal with such extracts as these, but the multiplication of them is not necessary for the purpose we have in hand; and we have no desire needlessly to expose the things which perhaps the majority of the Orthodox denomination may regard as painfully as we.* We will therefore only refer again to points in the "Westminster Confession of Faith," which was recently so solemnly re-affirmed by the National Council, composed of representatives of the whole Orthodox body, and indorsed as "substantially embodying" the doctrines of that church to-day: —

"Chap. iii. § 3. By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life; and others are foreordained to everlasting death.

"§ 5. Those of mankind that are predestinated unto life, God before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature, as conditions or causes moving them thereto.

"§ 6. The rest of mankind God was pleased, according to the unsearchable counsel of his own will . . . to pass by and to ordain them to dishonor and wrath for their sin.

"Chap. x. § 3. Others not elect, although they may be called

* We had prepared a considerable array of extracts reported to us, from sermons delivered within the last four years, many of them even beyond what we have quoted in severity of doctrine. But we withhold them partly for reasons here given; and partly because, though we have verified them to our own satisfaction, yet there is always room for dispute in regard to reports of language used. We therefore hold them in reserve to be used in case further evidence is asked for.

by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved."

We know very well that it will be said that this Confession was indorsed for "substance" and subject to the interpretation any may put upon it. But is it not reasonable to suppose that there must be some who would hold its doctrines as they were held and taught by the fathers who framed the words, and as the words would naturally be interpreted; some who would read them as they were read by Horace Mann, and who would understand them to teach as he did when he was under their influence, "that a certain number of souls were to be for ever lost, and nothing — not powers nor principalities, nor man nor angel, nor Christ nor the Holy Spirit, nay, not God himself — could save them; for he had sworn, before time was, to get eternal glory out of their eternal torment. . . . The judgment had been made up and entered upon the eternal record, millions of years before we who were judged by it had been born; and there sat the Omnipotent upon his throne, with eyes and heart of stone to guard it;" and thus is it not likely that out of the interpretation there will come to some sensitive minds pictures of despair, that, as to Horace Mann, must hang like a terrible spell over their life?

Henry Ward Beecher says in the "Independent," Jan. 26, 1865, —

"I think that we have been educated to give back again to the gloom of nature that which had been wrested and redeemed from it by the illuminated victory of the Lord Jesus Christ. I speak for myself when I say, that that was the whole result of my education. I was brought up under the bondage of the law; although my father and my father's family were considered to be latitudinarian almost, as compared with others.

Father was very much advanced beyond the times in which he lived; and yet, the effect of my bringing up was to make me look upon death with dread and horror. There was no rescue for me that I could see, except on conditions of holiness and obedience; and these I was incompetent to comply with. I had a Christ that would take me, when I got to him; but there was no way for me to get to him. I was like a child on one side of a morass or river, on the other side of which was a man who cried out, 'Come to my cottage and here you will find food and warmth and shelter.' How to get across was the question. There was no St. Christopher to take me on his shoulder and carry me over the flood and set me down safely on the opposite shore. I think many are instructed so that to them there comes over the future the darkest uncertainty and gloom; and the feeling is, 'Yes, if our friends *are* saved, it is glorious; but how do I know that they are? Am I certain?' And the ten thousandth part of an uncertainty is a torment."

As we said when we alluded to this Confession before, even if we had produced no extracts to illustrate our assertion, we should have felt justified by simply quoting this "Westminster Confession," and asking if any reasonable person would not suppose that *some individuals* of those who so lately and so solemnly professed it, would interpret and preach its doctrines in the way we had alleged.

One thing more we are led to say in connection with this common subterfuge — for such we must call it — by which our moderate Orthodox brethren evade the reproach of the creeds they swear to, saying that they accept them "subject to their own interpretation."

This liberty of interpretation, when ingeniously exercised, is a very convenient thing. We have just seen an Evangelical tract defending certain points of doctrine, and among them that of total depravity. It begins by a definition of total depravity as follows: Our duty is to love God *supremely*. And whoever falls, in ever so small meas-

ure, short of loving God *supremely* is *totally depraved.** The writer then proceeds valiantly to support the doctrine of total depravity! By and by we shall have Jefferson Davis and his associates affirming that they always advocated perfect equality of rights for all; that when they insisted on the rule of the whites alone, it meant, as they defined it, "the rule of the whites and blacks, without distinction of color." We certainly, if this liberty is allowed, have no right to complain of a man who, in selling us a piece of shoddy, declares it is a genuine fabric of wool. He uses his right of interpretation, and only means that it looks like wool to those who are cheated by it.

In all that we said in our former article, and in all that we have said before in this, we have made no charge against the Orthodox denomination as a whole, but have expressly declared that it was no way responsible for these opinions which we declared were held by individual members of it. But this which we have now referred to does seem to us to lie as a grave cause of reproach against a very large class of those least amenable to the other charge; and with all seriousness we would urge them to consider it. Can they justify it to their conscience when they over and over affirm their belief in articles which with no fair interpretation can command their assent? Nothing in the moral condition of this country is so alarming at the present day as the fearful prevalence of dishonesty. We find it in trade, in politics, in social

* This is from a Tract entitled "Human Depravity Considered," published by the American Baptist Publication Society in Philadelphia. It is one among several tracts and sermons which have been sent to us since the publication of our former article, and apparently intended to instruct us that the Evangelical doctrines of to-day are not the doctrines of former days.

shams. Can we much wonder at it if, with the general consent of our ecclesiastical bodies, the most sacred act of religious confession is thus habitually a lie?

We have thus tried to reply to the challenge and the assertions which our previous article called forth. We have found no enjoyment in it; far rather would we dwell on those great common sentiments and instincts and purposes which link us and all Christian sects together and which make us as we strive together for truth and righteousness more nearly at one than in the tumult of our party antagonisms we are apt to believe. We will simply add, that, if in any article we may have occasion to write, we are led to misrepresent or do injustice to any other denomination, we wish to be frankly told of it. It will certainly be from ignorance, and not from design.

WORK ON BEHALF OF SEAMEN.

Six months ago our Executive Committee made an appropriation in aid of the Society in Tisbury, Mass., on condition that the pastor, for whose salary it was given, should devote a portion of his time to the sailors who frequent the harbor of Holmes' Hole, on which Tisbury lies.

Perhaps few of our readers know what an opportunity for such service exists there. The Vineyard Sound is a great highway of commerce. The keeper of the light-house counted in a single year 27,000 vessels passing through, and probably one-third as many more went by in the night. These vessels, when caught by adverse winds or signs of storm, seek shelter in the harbor of Holmes' Hole and at least 10,000 vessels enter there every year. Sometimes they are kept here, 200 or 300 at a time, for several days, or even weeks. Some of

them are coasting vessels, and their crews are men from Maine and the Provinces, half whose year is spent ashore, and who have homes and families there. Some of them are men whose home is on the sea, and who go from port to port all over the world, accustomed too often when ashore to find their only greeting from the dance-house and the grog-shop, but ready to receive good influences if offered, and to bear their seed with them over the world.

They lie here in the harbor with nothing to do, and nothing to relieve the tedium of the delay. As was said by many on the occasion we are going to describe, it is unaccountable that the opportunity for doing these men useful service should never have been thought of before, and very much care and thought has been given by the officers of the Association, since the opportunity was first suggested by our friends in Tisbury, to arranging plans for embracing it.

On the 27th of August, we with others were invited by our Missionary, Rev. D. W. Stevens, to go and see what he had done. We found on the bluff directly opposite the anchorage a conspicuous white cottage, with a handsome staff and flag, and with a sign along its front, "Sailors' Free Reading Room." This cottage, with its hospitable greeting, Mr. Stevens had by much energy purchased and fitted up, so as to be a marvel of neatness, and it was to the dedication of this that we had been called. The house, when the hour arrived, was well filled with citizens of Tisbury; the school-ship "Massachusetts," which had come for the occasion, fired a salute and manned the yards as the services began; and a happy two hours were spent in prayers and addresses by which the building was consecrated to its intended use.

The enterprise though wholly Unitarian in its inception, and so far in its support, is based on a thoroughly

liberal plan. The design is simply to afford to as many sailors as possible some intellectual and moral, and, incidentally, some religious, benefit. First of all every one of them who will land can see a large variety of the best newspapers of the country. Already the leading secular newspapers of Boston, New York, Philadelphia, and Baltimore have been secured, and religious newspapers of every denomination are welcomed as a gift. Those who have ever been a voyage at sea can fancy the eagerness with which men who have been long away and now are detained by storm when almost in sight of their haven, will welcome this freely offered opportunity. Besides the newspapers, Mr. Stevens has the beginning of a library, which we trust may be increased by generous contributions; and any thing that may be sent for the purpose to 26, Chauncy Street, will be at once forwarded to Mr. Stevens.

In addition to this opportunity for reading, Mr. Stevens proposes other things to make the place attractive and profitable. He means not only to have, when it is expedient, a Sunday service, but during the week, whenever a number of ships are in port, he means to give familiar lectures on astronomy, or on any other interesting topic that may be at once entertaining and instructive.

We hope this work will so commend itself that we shall have liberal contributions in the support of it.

AN EXPERIENCE.

BY MISS H. E. LUNT.

(*Published by request of the Essex-County Conference.*)

"The kingdom of God cometh not with observation."

WONDER and reverence are no strangers to a child's mind. Deep mysteries, awful terrors, wild delights, thrill the young heart: life and the world are to it what they were to men in the infancy of the race. But the child's sin and his repentance lie within a small compass. He disobeys his father, neglects some task set by his mother, or copies sums from a slate at school; and, beyond the fear of possible disgrace or punishment, he has an uneasy sense of a deeper meaning to the transgression. Still, to expect in him any clear apprehension of guilt, or to think of awakening in him any remorse on the score of natural depravity, is just as reasonable as to expect him, when he makes a trade in marbles, to vex himself with the problems of political economy.

I know that the facts of wrong-doing were no indifferent matters to me in childhood; and I am equally sure that a realization of want, that reached farther out than the lack of common good, was often present with me. Yet I could scarcely endure the direct appeals and pertinacious forcings of the subject of religion upon me, by anxious friends and Sunday-school teachers. I cannot to this day recall the prying into and attempted drawing out of my most secret thoughts, without experiencing the old shudder of disgust. There were times when, in view of the fearful risk of continuing as I was, I made inward vows of repentance and promises to seek salvation; but they were only in compliment to the theories which I had been taught, and I knew not how to set about fulfilling them. I heard, with mingled emotions of terror and delight, vivid descriptions of scenes at the Judgment; and thrilled with awe under sermons on the danger of grieving the Spirit, the untold horrors that await the doomed soul. The first exhibited a fine pageant, the last set forth a fearful venture; but I could not realize a personal concern in either.

Summer and winter — in hot days when green leaves cast flickering shadows, in cold ones when the brightness and warmth were within, the blank dreariness without — it was ever the same: there were always two worlds, — one the preacher's, between those four walls and the lids of the Bible; the other, that equally mysterious one of sun and sky and earth. Sitting in a corner of our pew, my eyes fixed on the minister, my fancy made the red curtain behind him a background on which it painted its own pictures. That brilliant, festooned piece of cloth seemed endowed with conjuring power, as over it there trooped knights in armor, processions of pilgrims, or terrible lions and giants, all belonging to one world, — this separate religious realm of my imagination. How strangely, sometimes, sentences of the sermon fell, with a sort of oracular emphasis, among my fancies; bringing back my startled thoughts to the preacher and his theme, scattering my phantoms hither and thither, a panic-stricken host. Or an involuntary glance, at sun and sky and clouds, through the long windows, dissolved the spell, with hints of my other world and its wonders.

But daydreams, fancies, the grand, dramatic representations, were only the lighter material on which this difference impressed itself. Beyond the church walls, and outside these tangible influences, the realms of religion and nature seemed ever to oppose each other.

There soon came a time when the awful problem of life pressed closer, and the tremendous issues presented by my creed stood forth in fearful distinctness. I did not, however, child as I was, make the mistake of confounding the emotion thus excited with conviction or repentance: even then I knew it for the blind terror and despair it was, — as something which caused me to regard this world and its inhabitants as the scene and instruments in a hazardous game, of such proportions, and with stakes so fearful, that it were better a thousand times never to have been, than to be involved in it. The whole matter concerned outward risk, was utterly apart from inward need, and as far removed from any remorse or even dissatisfaction.

I well remember, also, that this period included my first doubts and objections concerning doctrines. On a bright autumn after-

noon, while visiting a relative, as I stand by my mother's side, while she and other grown-up persons discuss matters entirely foreign, I realize with the suddenness of a lightning flash, the question, "What of the heathen?" I experience anew the impression produced by this first doubt of the justice of God's dealing with men. I ask myself, over and over again, how can it be? how can these millions live and die in darkness, in helpless ignorance, then sink to tortures and despair for ever, if God is just? In the face of that assertion, that all doubt (in one direction) springs from the disposition of the unrenewed heart to cherish unbelief, I know that I tried resolutely to silence questions and objections. I readily esteemed them the offspring of depravity and hardness of heart; and, instead of fostering them, I labored earnestly to harmonize the demands of justice, as I understood them, with this method of fulfilling them.

I had never heard a sermon from any but the expounders of my own faith; and up to this time I had not listened to conversations on religious matters that could have suggested doubts, nor read a book or newspaper which advocated liberal sentiments in religion.

After a time, the various occupations and the new interests, which crowd upon the opening life, thrust aside the great problem: its consideration was postponed, and, before it could be again taken up, phases of real personal interest ensued.

Few nervous persons can read, or hear detailed, the symptoms of any form of disease, without beginning to notice similar alarming tokens in themselves. Few individuals are reared under sectarian influences, who do not, sooner or later, find in themselves the effect of this bias of early education. Children taught to expect the occurrence of certain emotions, and surrounded by the machinery to produce them, are almost sure to go through the phases of feeling prescribed by their sect: so much of them, at least, as may receive the stamp of genuine conversion.

I come now to such a period of personal exercises.

A revival was creating excitement in the community; and I commenced a regular attendance on the meetings, because every thing relating to the new life of the soul possessed deep

interest: but for some time I realized no direct concern. The preacher was receiving welcome and attention from churches which had hitherto held themselves above scheming in the matters of anxious seats and special prayers for individuals. Now the entire machinery for awakening sinners was in progress. Meetings were held by daylight, but evening was accounted the important season. As the short winter day closed in, church members by hundreds assembled in the vestry of the house where the service was appointed, to pray for blessings on that night's exercises. While this preliminary meeting was in progress, the church itself was being crowded with young people, the older ones coming from the vestry and getting places as they could at a late moment. Then came a sermon, whose beginning was calm and moderate, increasing in passion and intensity as it neared the close; when this was reached, the audience were asked to remain in their seats and to sing a hymn; during the singing all who desired to seek salvation were affectionately entreated to rise and go into the vestry, where the preacher and other ministers would come and speak with them. This request was always complied with, by some two or three hundred persons, generally more than the place could conveniently hold. Here the inquirers, as they were called, were urged, warned, threatened, according to the disposition of the speaker, to repent and come to Christ without delay.

Against a mountain weight of inward opposition, I joined myself, at the first, to those who by an outward movement testified anxiety concerning their present state. I well remember that, on that particular night, the exhortation was based on words which had always seemed the most awful in the whole Bible to me: —

"Because I have called and ye refused, I have stretched out my hand and no man regarded, therefore I will laugh at your calamity, I will mock when your fear cometh."

Divine tenderness and love changed to hatred and scorn; the human spirit, abandoned of its God, left *alone*, — what language could fitly express the horror of such a possibility?

The first step taken, the following ones are easy. After once putting myself in the position of an "inquirer," it cost less to

go forward than to turn back. About this time I was able to face and perform a long-neglected duty; and there followed immediately such peace and satisfaction, that I readily fell into the common error of confounding causes, and accepted the rest and comfort for just what the revivalist would have termed them. I had no guide to the interpretation of mental phenomena; and therefore no idea of the relation which the successive phases bore to each other. Still, as the excitement wore off, I could not help wondering that I had not realized those exercises of mind which were represented as indispensable to conversion.

I was assured that experiences varied, that spiritual exercises do not always follow what would seem the natural order, &c. After a time, deferring to the judgment of others, I came to regard my experience, with all its deficiencies, as genuine, and was persuaded to unite myself with the church. There is, of course, less of shrinking when one's religious exercises have once become common property. The act is expected; the public profession excites less comment than its non-performance; and there is a degree of enthusiasm in connecting the earthly contract with what it symbolizes. While here, before men, the convert renounces the ways of sin, and avows his faith in Christ as a Saviour, the covenant is being ratified in heaven, with angels and saints as witnesses.

To my surprise and grief, there came no increase of comfort from the communion and fellowship of the church. As the excitement waned, I realized a broad difference between myself and my brethren. Among the most vital of their exercises seemed joy in the person of Christ; gratitude to him as a deliverer from sin and despair; grief, mingled with tender affection, at the contemplation of his sufferings; delight in the nearness of access to him, and in the prospect of dwelling in his presence for ever.

These emotions I had never realized. And though I endeavored to persuade myself, that delight in the works of nature; the solemn, yet joyful moods, when "Every common bush" seemed "afire with God;" those seasons in which, lifted above all sordid considerations, I could only feel adoration and perfect trust, — that these were evidences of a mind renewed by the

spirit, yet I was obliged to confess that these were no new apprehensions. It was impossible to cheat myself: the two worlds opposed each other still.

Every celebration of the communion found me occupied with the same questions: I came to dread the approach of this rite as I would that of a great calamity. I could not talk to the minister or elders about my perplexity, without being made the object of remark and inquiry; and I had not yet found courage to breathe a word of the matter to my most intimate friends. At this juncture a tract, addressed to unconverted church members, fell into my hands. I read it eagerly, and, finding its descriptions fit my case, I at once accepted all its deductions as applicable to myself. I had yet to learn that true premises may be forced to yield false conclusions.

Though I believe myself to have been deceived as much as my advisers, I yet regarded the act of uniting with the church as a great sin; and that its commission did not fill me with terror and anguish, was convincing proof of a heart yet dead in sins.

By the light of religious biography, I began to examine microscopically every mental emotion, bringing all past and present feeling to the same test. I longed to experience the distress, which I again regarded as an indispensable forerunner of conversion. My earnest cry was for repentance; but the sorrow, so earnestly longed for, I failed to realize. I consulted my oracles, the biographies, and learned that I was passing through a most critical and dangerous period; that, such an opportunity once lost, the soul is abandoned of the spirit; and, unless the subject of a miraculous awakening, it is henceforth dead to all gracious influences, and lost for ever.

My examples had found, in many cases, that the grace they sought came not because they had been holding to some idol: while they kept any thing from Christ, he would not give his blessing. At once I began searching for the idol I was cherishing, and of course found it. For a long time I had promised myself a new occupation, which should bring into exercise powers which I fancied myself to possess. This scheme must be the obstacle that stood between me and good. The reflection

that the plan was for a perfectly innocent employment, was nothing: God demanded a sacrifice; it did not matter the nature of the offering, so he did but call for it.

At last I yielded, abandoned my cherished project, at the fancied requisition; but the realization of and sorrow for sin did not come. The present seemed only a repetition of a former phase of my experience. Some verses of a hymn I knew were continually running in my mind, and contributing to emphasize these warnings: —

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark
Unseen by man; for man, as yet,
Is blind and in the dark.

He knows, he feels, that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned."

Fortunately for my sanity, outward circumstances, that could not be put aside, pressed me with new cares, postponing all merely personal interests. But let the mind once be exercised on any subject, and it does not relinquish its grasp till *some* disposal is made of the matter. There is an unconscious operation, while the question is apparently put away; and the problem is never taken up just where it was left. When, after a long season of foreign anxieties, I reached a breathing space, and was able to consider once more my relation to religion and the church, I could not see them from the same standpoints. No argument had been used; but I soon became aware that some of the harsher elements of the creed which had oppressed me had

fallen out of the circle of belief. And this became more clear and certain while I listened to a series of discourses on the propositions of the Westminster Assembly's Shorter Catechism (discourses intended to explain and confirm the doctrines of that formula).

And now I realized my position in the church, but not of it, with new emotions. To be addressed as a worthy and devout believer, while I desired to be one and was not, was bad enough; now it was degrading and intolerable. I opened my mind to an esteemed friend in the church, and asked counsel. This came, as I might have foreseen, in earnest entreaties against harboring doubts; the necessity of regarding all such as the suggestions of Satan, that must certainly vanish if the doubter sincerely desires to know the truth. There is, as one has remarked, only this estimate made of such cases, — the Orthodox believe theirs to be the only truth; they hold that God will bestow it on all who anxiously seek to be enlightened; so any seeker who finds other than their truth, cannot have been in earnest.

There is great stress laid on the solemnity of a first communion; but I believe there are many persons who have realized the act of turning away from that ordinance, for the first time, as by far the more significant and impressive. No enthusiasms, or sense of dramatic fitness help to encounter the curiosity and censure which is sure to confront one then. But such a step is a soul's earnest protest against the idolatry of the letter, and its strongest assertion of the sacredness of human personality.

I pass over the record of long conversations with the pastor and elders of the church, with subsequent attempts and failures to obtain a release from self-assumed obligations. There exists no provision for such release; the churches may excommunicate, but they cannot dismiss doubters. The pastor of this church held conscientious scruples about excommunication, save for moral delinquency. An indefinite suspension from church obligations and privileges I at length obtained.

Mine was the common story of extremes: from rejecting blasphemous imputations on the character of God, straight down the destructive phases of thought. What was to keep the structure of belief from falling, when a pin had been removed?

Calvinism is a finished system; no end of labor has been bestowed, and it is complete, — every stone in its place; but not one will bear being tampered with: remove one, and the whole edifice totters.

Up to this time I had no acquaintance with persons of liberal faith, and no notion of the books which could help me. The Bible was the fountain whence the Calvinistic scheme was drawn; my chief desire was to see its claims dishonored. Of all laborious mental processes, the dissociating old meanings from texts and phrases, and the giving to language its liberty, seem to me the slowest and most difficult. So far as words are concerned, there must be "depolarization" or rejection.

But help did come: slowly, and as the doubts had arisen; out of brief, suggestive fragments, with long intervals between. One Sunday, in a Universalist church, I heard the first helpful word. Here, for the first time, I listened to a brave demand for honest life and thought. This stranger dared arraign men as cowards, who regarded safety for their souls or ease for their bodies before truth and duty.

But it is impossible to detail in order the points by which liberal religion has revealed a new world to me, — one world, — contrasted with the two that were set over against each other.

First was the solitary effort of mind to combat some monstrous proposition; then a sermon, or some passages in a lecture or review, gave hints of deep, universal truths yet to be apprehended. I began to have some trust in consciousness; and to estimate the vicious jugglery which affects to toss the immutable principle of justice, and to exhibit it as sovereignty or tyranny at will. I saw that the absolute nature of a transaction was certain; that transfer or substitution of guilt or merit was, therefore, impossible. But how to find the sharp lines that separated outward and inward authority; how men are saved, and the real meaning of salvation, — were among the unsolved problems still lett on my hands.

The greatest help, and what has seemed the clearest light, in this direction, came at length from the writings of James Martineau.

How the soul found what it had long blindly sought; how the

person of Jesus became real, as his humanity was restored; how God works to educate and uplift man, and how he seeks ever to make sweet, tender relations with the human spirit, — I cannot repeat in the order of their unfolding.

Stripped of frippery and superstition, the new birth is at once the simplest and the greatest fact in the life of man. Born into the natural world, man comes to know the things of sense by actual contact. Born of the spirit, his higher nature comes directly to know invisible realities. The soul *feels* what it had only heard about. The relation of itself to God becomes a recognition; a knowledge, in place of an opinion. Then the questions of place and duration, with those of destiny, — general, not less than individual, — give way to far different considerations. One breath of the immortal life is worth all arguments for immortality. Fears about the future came from narrow and unworthy estimates of the divine character: when the human soul once realizes the absolute perfection, it can believe in the certain triumph of love over every form of evil. When it loses its own littleness in the infinite immensity, it parts with all concern as to present and future issues. How to live the blessed life; how to constrain temperament, condition, and circumstances into helpers; and how to inoculate others with desires to realize the beautiful possibility, — are the aspirations which take the places of the old distrust and fear. It seems impossible to me to find, in a small compass, any clearer and sharper antithesis than these two expressions of Paul offer to the old estimates of religion: "When it pleased God to *reveal his Son in me*," — over against barriers of external authority; and "God was in Christ, *reconciling the world unto himself*," — opposed to the notion of propitiating the Father.

But as there can be no closing up of any spiritual dispensation, so there can be no completed individual experience. If any genuine impulse has been communicated to the highest faculties of man, it must continually reveal larger possibilities, and hint of wider relations.

Liberal Christianity is teaching these two lessons against bigotry and conceit: first, to discern truth amid error. Thus there is something real and vital underlying the doctrines of

election and vicarious atonement; there is even a truth in the monstrous requirement of the New-England fathers, that to be saved, one must be willing to be damned. And then there is more than one passage from narrowness to liberty. Some minds find the old statement expand to the growing need of the spirit; the horizon broadens as the soul aspires; and they are not constrained to break outwardly with the letter of their faith. But to many it is light, breaking out of great darkness, that shows the meaning of religion, the recognition of the spirit's oneness with its Life, the realization of the ineffable, tender relation of the Father to his child, and the necessary inference of the identification of each man with his brother. Only then can man be ready for his work; for till then he is ignorant of his high privilege in being a worker with God; only thus can be communicated to him the "enthusiasm of humanity."

THE UNITARIANS OF HUNGARY.

THE following communication has been received just in time for publication in this Journal. The delay of its bearer in England prevented its reaching us sooner. We should be glad if we could give, along with the letter, some account of our valued missionary's visit among our Hungarian brethren; but the necessity of going to press forbids. Mr. Dall's statement of what he saw and learned of the Unitarians in Hungary and Transylvania tends even to increase the feeling of interest and surprise which will be generally awakened by the facts recited in the letter itself.

FROM THE CONSISTORY OF THE HUNGARIAN UNITARIANS TO THE UNITARIAN CHRISTIANS OF THE UNITED STATES OF AMERICA, THROUGH THE AMERICAN UNITARIAN ASSOCIATION, BOSTON, MASS.

DEAR BRETHREN IN THE GOSPEL OF CHRIST, We are enjoying the unexpected pleasure of a visit from our friend and

brother in faith and love, now on his way from Calcutta to Boston, the Rev. C. H. A. Dall, A.M., your missionary to India. He has done well to visit Clausenburg to bring us from you greeting and encouragement. We seize this as a favorable opportunity of sending to you, our American brethren, through him our most cordial greeting and good-will.

You are well aware that Unitarian Christianity has followers in Hungary and especially in Transylvania. Unitarianism has been known here since 1568, and we are about to celebrate its triennial anniversary by a general Synodical meeting of our clergy and laity on the 30th and 31st of August next. Though we have, during these three hundred years, been exposed to many vicissitudes and trials, yet more than 50,000 Unitarians of us to-day confess the Unitarian faith. Besides 106 congregations, we have a college and theological seminary here at Clausenburg, which is also the home of our Bishop and the seat of our Consistory. Besides this, we have two preparatory high schools (gymnasiums) and day-schools connected with each of our congregations. In these schools we have about 5,000 students and learners. Education and all matters connected with our churches are freely managed by a supreme Consistory or Synod, consisting of ministers and lay members. The government has only the claims of supervision.

Of all these, however, the Rev. C. H. A. Dall will make you more familiar in detail, as we made known to him our condition, during his stay among us. By this letter we desire to give expression to that wish. May God give us success in establishing a cordial fellowship between you and ourselves, like that which we have enjoyed for some years with our English Unitarian brethren! We are in continual correspondence, and inform one another of our more interesting movements. We are especially favored in being able to send regularly a young man to London, for a two years' stay, to complete his collegiate life in Manchester New College. By this personal intercourse the ties are greatly strengthened which bind us together as one religious brotherhood.

It is a pleasant duty to recall the fact, that a fraternal intercourse was opened between America and Transylvania in 1831.

The desire of co-operation came to us from you at that time, by letters from the Rev. Henry Ware, Jr., and the visit of an American brother, Rev. G. Summer. In 1831, a Hungarian Unitarian, the late Mr. A. Farkas, visited the United States; and there, among others, he became acquainted with the Rev. H. Ware, Jr., then Secretary of the American Unitarian Association. From him, he learned the condition of American Unitarianism and made it known to us. Mr. H. Ware, Jr., wrote us two letters, one dated the 14th of November, 1831, and the other the 1st of December, 1831. The first was addressed to Mr. Farkas, the second to the Rev. David Molnos, a professor of our college at Clausenburg. In both these letters, Mr. Ware invited correspondence between the Unitarians in America and Hungary.

We regret that this correspondence was never followed up. Our records show that an American Unitarian minister, the Rev. G. Summer, visited Clausenburg; but we do not find that the correspondence went any farther.

It is now our hope and pleasant duty to renew our former intercourse. The works of your eminent men, and among them of Dr. Channing and Theodore Parker, are read with pleasure here; and these move our hearts towards you in salutation and cordial affection. As Unitarian Christians, we especially congratulate you on the liberation of your four millions of slaves. We thank God for your early protest, as a body, against the great national sin. We welcome your broader and broader catholicity of organization, including all free Christian churches throughout the world. We also rejoice in the largeness of the sacrifices for the cause, seen in your greatly increased contributions for the spread of our holy faith. We rejoice with you in all these efforts to establish the kingdom of God upon earth, of which we were frequently hearing through the "London Inquirer," and of which our friend, Mr. Dall, is giving us a more familiar and intimate knowledge. The day may come when we, too, will be able to show more palpable results of our endeavors to establish a pure gospel; though up to this time we have been obliged largely to confine our efforts to self-defence. Rarely has Unitarian Christianity made its voice distinctly heard in this country without provoking the attacks of its opponents. Our first emi-

nent preacher, Francis David, came boldly forward only to be repulsed and thrown into prison in 1579, where he died. In spite of our protecting and securing laws, the funds raised, from time to time among us, have been plundered and snatched from us by despotic power. Though from the time of King John Sigismund, in 1568, the government made Unitarian Christianity one of the four religions of the realm, yet, since 1800, the profession of our faith has been a disqualification for any lucrative office. In such circumstances, therefore, we have been able to do little more than to take care of ourselves.

In 1848, with the agitation that then prevailed, there arose in our hearts the hope of a better future. Our exultation was short. That victory gained us the sympathy of thinking men in Europe and America; but it has been followed by a sad period of decline, under the exactions of absolutism. There were no effective religious movements; and the utterances of a free, Christian spirit were prohibited. Just now our horizon brightens. At least, we have a national government. It is true that this government has, under great difficulties, assumed the administration of our laws and constitution; and the people can hardly expect much more at this moment. We rejoice to have a national government, and in that we place our best hopes for the future.

We beg you not to forget that you have brethren in Hungary. Be so kind as to prove, in some way, that our earnest message has touched your hearts. Favor us with a reply to our letter. We will hope that our brother, Mr. Dall, will supply any deficiencies, and succeed in convincing you that your not distant friends and brethren in Hungary deserve your thoughts and prayers and kindly co-operation.

Again, we pray you as brethren to accept our most cordial greeting. We remain, dear brethren, your brethren in Christ,

ALEXIUS NAGYN DE KAL,	SAMUEL BRASSAI,
LAURENTIUS MIKO,	ARON BERDE,
LUDOVICUS NAGY,	DOMINIK SIMEN,
JOANNES KRIZA,	MOSES PAP,
A. BUZOGANY,	J. FERENCZ,
GREGORY BENCZEDII,	ANTONIUS THORANI.

CLAUSENBURG, the 20th of May, 1868.

Before it was known that this letter was on its way, or that Mr. Dall had visited Hungary, the Executive Committee having heard that the Unitarians of that country were about to celebrate the three hundredth anniversary of their Church, requested Rev. Dr. Hedge, then in Europe, to represent this Association on that occasion. And lest he should be prevented from attending, the Secretary, on behalf of the Committee, sent the following address, which is here given, simply that it may be understood what are the relations between us and that sister Church: —

BOSTON, MASS., July 4, 1868.

TO THE BISHOP AND MEMBERS OF THE UNITARIAN CONSISTORY OF HUNGARY.

CHRISTIAN BRETHREN, — On behalf of the Executive Committee of the American Unitarian Association, permit me to extend to you our cordial greeting, and to express the deep interest which we feel in your approaching tercentenary celebration. To us, in this young republic, the period of three hundred years seems to represent a vast epoch. It reaches far beyond the date of our earliest existence as a people, and we regard with profound veneration your institution which claims so ancient a history.

But it is not mere antiquity which makes your history so interesting to us. 1. We remember, besides, with rejoicing, that long ago your Church possessed equal political rights with other established churches, having secured that place and recognition which in other nations are even now denied to the Unitarian name; and so that to Hungary belongs the honor of having anticipated the advancing liberal sentiment of other nations of Christendom.

2. We remember also, with heartfelt sympathy, the struggles through which you have since passed, when in more recent times your liberties have been assailed. When we contemplate these, and recall your earnest adherence to your cherished faith, our own trials seem small, and we feel impelled by your example to more earnest effort than we have yet made.

3. And now we look with satisfaction at the brighter prospects which open before you. We congratulate you on the hopeful circumstances under which you begin this new period in your history. We extend to you our right hand of Christian followship. We shall gladly co-operate with you, if in any way we can combine our efforts with yours in this great cause, to which both you and we are pledged.

We do not know whether there is any way in which we can be of service to you, or can participate in your labors; and yet we venture to make one suggestion. We know how much your literature has done for us. The writings of the "Fratres Poloni" still have a place in our libraries among the most valued of our theological treatises. And we shall be glad if we can make some return for what we have thus received, by sending to you the thoughts of our own best writers. It has occurred to us that it may be of some service if we should translate into various languages of Europe the writings of Dr. Channing and other authors; and we would respectfully ask of you whether it is likely that such a work would contribute at all to the success of our cause in your country, and whether you could circulate such writings if we should send them to you. Our proposal would be to issue a selection of tracts for gratuitous distribution in the Hungarian, German, and Hebrew languages; believing that this interchange of thought might be not without its use. Of course, you know vastly better than we whether this would be helpful; and we should therefore rely on your judgment as to the expediency of such a work. We shall be very glad also to send to any of your ministers who desire it, a copy of the Monthly Journal of our association, which gives an account of the progress and the activities of our denomination in America.

But, whatever may be done in this direction, there is no hesitation as to the heartiness of this greeting which we send to you on this interesting occasion. May the coming years realize by their great harvest of ripened fruits, all the expectations of the three centuries of faithful toil; may the triumphs of liberal Christianity be, through your labors, the source of blessing to your land.

Very cordially and respectfully yours in the spirit of Christian brotherhood, CHARLES LOWE, Sec. A.U.A.

LETTER FROM REV. DR. HEDGE.

We have received, since this Journal was prepared for the press, a letter from Rev. Dr. Hedge, dated Paris, Sept. 13, 1868; and though it is too late to publish it in full, we give a portion of it.

After explaining the circumstances which made it impossible for him to accept the commission of the Executive Committee of of the A. U. A., requesting him to represent the Association at the tricentennial anniversary of the Unitarians of Hungary, he writes, —

"You will allow, I think, on the showing of this statement, that I am not to be blamed for not complying with the request of the Executive Committee; but you will believe me also when I tell you that it cost me a struggle and a pang to forego the project. . . .

"I have one thing more to say before I fold this sheet. I attended a meeting this morning at the American chapel, and heard there a sermon which made me very earnestly desire that liberal Christianity might be represented by some competent preacher in this vast city, the resort of so many thousands of our countrymen, a fair proportion of them, no doubt, of the liberal faith or liberally inclined. The sermon I heard was a doctrinal one, presenting the dreariest Orthodoxy, or rather Calvinism. Total depravity was insisted on with vehement emphasis. I grieved as I looked around, to think that a congregation of some four or five hundred, whom devout instinct or devout habit had drawn to this chapel, should have their good sense and good feeling so abused, their religious faith so imperilled. Dr. Chapin, of New York, who was with me, agreed that our two denominations might, by united effort, support a liberal preacher here for a part of the year, if not for the whole. It is certainly missionary ground. Perhaps the Unitarians of England would unite. I submit the matter for your consideration. Meanwhile, if occasion favors, I shall make some inquiry as to the feasibility of the thing. Very sincerely yours,

"Fred. H. Hedge."

NEW PUBLICATIONS.

Essays, Philosophical and Theological. By JAMES MARTINEAU. Boston: William V. Spencer.

This is the second volume of the series of Mr. Martineau's miscellaneous writings which our American publisher is offering us in the handsome style which characterizes his publications. The papers in the present volume relate to philosophical subjects. Some of them were written twenty years ago, but they are upon topics of abiding importance, and, as originally published, they came to the notice of very few readers in this country, so that the volume is essentially new. The high esteem in which Mr. Martineau is held among us makes it needless for us to do more than call attention to the book. Every one will know that in the treatment of these subjects he will find that same combination of delicacy and strength, of sweetness and brilliancy, of clearness and magnificent eloquence, of calmness and prophetic glow, which mark all Mr. Martineau's utterances. We regret that he could not have come in person in answer to the invitation of the Council of the National Conference. But next to the welcome we should have accorded him, is our welcome of these his matured thoughts. — ED.

Plain Thoughts on the Art of Living. Designed for Young Men and Women. By WASHINGTON GLADDEN. Boston: Ticknor & Fields.

We can commend very heartily this little volume. The fifteen essays that compose it, treat of some of the most important and practical interests of life. The tone is healthy, and the style vigorous and atractive. — ED.

Sacred Poems. By N. P. WILLIS. New York: Clark & Maynard.

We hardly know how much of our pleasure, in looking over these poems, is due to early association. Moreover, there is a sameness in the tone and versification which would perhaps tire one in reading long. But, taking any one of the poems separately, our old enjoyment is renewed. While not marked by originality, they are full of solemn feeling, often of pathos, and sometimes they rise to grandeur. The book is exceedingly tasteful in its appearance, and the illustrations are fine.

"*What Answer?*" By ANNA E. DICKINSON. Boston: Ticknor & Fields.

A story designed to illustrate and to rebuke that prejudice against color, which the events of the last few years have done so much to dispel.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 14, 1868. — Present: Messrs. Eliot, Kidder, Padelford, Smith, Cudworth, Livermore, Metcalf, Reynolds, Shippen, Ware, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the library of Le Grand Institute, Iowa, and Public Library, Burlington, Iowa.

They also recommended the following appropriations, which were voted: $500 for advertising the Association's publications, especially the forthcoming Translation of the New Testament; $150 for the publication of tracts designed for seamen, such as might be procured and approved by the Committee; and books to the value of $500, to be placed in the hands of Rev. Frederic Huidekoper, of Meadville, Penn., for gratuitous distribution among ministers of other denominations.

The Committee on the New-England States submitted a report, received from Rev. J. G. Forman, of missionary work done in New Hampshire; and recommended appropriations as follows, which were voted: $100 to the Society in East Marshfield, Mass., to aid in supporting preaching one year; $500 for purposes of missionary work in Essex County, Mass., under the direction of the Essex County Conference; and $450 to the Society in Ware, Mass., to aid in rebuilding their church (recently destroyed by fire): it being that portion of the contributions of the two societies in Worcester, which they had requested, if agreeable to this Board, should be thus appropriated.

The Committee on the Middle and Southern States presented a report, in which they recommended the establishment in Washington of a normal school, designed for the training of young colored men and women of superior ability, and fitting them for teachers or preachers, or other positions of usefulness. They propose that the work of organizing and directing the school should be intrusted to Miss Amy M. Bradley, with the co-

operation of Mr. J. R. Fletcher, and such other helpers as they might select. By an arrangement made with the Soldiers' Memorial Society, Miss Bradley, besides doing this service, would also superintend the work in Wilmington, N.C., organized by her during the last two years, giving to that one-half of her time; the Association and Soldiers' Memorial Society engaging in it jointly, as heretofore.

The report of this Committee was adopted.

The Secretary presented the following report: —

"At the meeting of this Board in July, I was requested to submit some plan for increasing, or making more pronpt, the contributions of our churches. Having considered the subject with the care which its importance demanded, I am fully persuaded that the backwardness on the part of some of the churches does not come generally from an unwillingness to do their share of the work, but is mainly owing to want of efficiency in the methods of collection and appeal. In some instances, the success of well-organized methods has been so very marked as to warrant the most confident expectation of regular and liberal support from the churches, provided these or similar methods can be made general and energetic. The work of a few of the Local Conferences in this direction may be especially referred to. In one of them (the Conn. Valley Conference), every society included within its organization promptly paid in, for two successive years, the full sum assigned to it by the Committee of the Conference as its reasonable share.

"It is not likely, however, that any one method can be devised, which will succeed permanently, or be recommended with confidence as in itself superior to others; and I have attempted only to make some suggestion for this present time.

"1. First of all, I would advise that the organized co-operation of the Local Conferences, in this matter, be recognized and encouraged, and that it be relied on with increasing confidence; and that whatever additional methods be adopted, they be formed in cordial conjunction with the Conferences.

"2. But there is need of much effort, both to *energize* the action in these Conferences, and to co-operate with them in their appeals to the churches; and it seems to me advisable that some

person qualified for the work be appointed who shall give, say three months (as Dr. Stebbins did four years ago) to this service. The meeting of the National Conference makes this a peculiarly fit time to begin such an effort. There is reason to suppose that this Conference will result in awakening new earnestness in our whole denomination, as it makes known the opportunities, and the obligations, of the friends of our liberal faith; and if such man could immediately thereafter press the claims of the Association, and vigorously take advantage of the increase of interest, it would probably be of great effect.

"The Council of the National Conference have consented to have this subject of the needs of the Association, and methods of raising money for it, brought prominently forward at the meeting in New York; and I would propose, in accordance with what has been said, that Rev. John F. W. Ware be appointed by this Board for a three months' service, in raising our money for the year; the expense of such an appointment to be borne by this Association."

After the reading of the foregoing report, it was unanimously voted to invite Mr. Ware to engage in the work of raising money for the Association, as recommended therein.

The Board then adjourned to Monday, Oct. 12.

INTELLIGENCE.

THE SAILORS' LIBRARY AND READING-ROOM, established at Tisbury, Mass., through the efforts of Rev. Daniel W. Stevens, pastor of the Unitarian Society in that place, and missionary of the American Unitarian Association, to the sailors in the harbor of Holmes' Hole, was dedicated on Tuesday, Aug. 27. Rev. Ezra S. Gannett, D.D., of Boston, opened the exercises with prayer, and addresses were made by Rev. Daniel W. Stevens, Moses Brown, M.D., of Tisbury, Rev. Charles Lowe, Secretary of the American Unitarian Association, Hon. Mr. Spaulding, M.C., of Ohio, Rev. Dr. Gannett, Capt. Eldridge, of the schoolship "Massachusetts," and others.

THE WORCESTER CONFERENCE held a meeting at Templeton, Mass., beginning Tuesday evening, Sept. 1, and continuing through the following day. A sermon was preached Tuesday evening by Rev. Rush R. Shippen, of Worcester, and addresses followed from Rev. John F. Moors, of Greenfield, and Rev. Samuel H. Winkley, of Boston; the devotional exercises of the evening being conducted by Rev. Edwin C. L. Browne, of Bolton, and Rev. William G. Scandlin, of Grafton.

Wednesday morning, a meeting for conference and prayer was held, conducted by Rev. George S. Ball, of Upton; after which the regular sessions of the conference commenced; Hon. Phineas Ball, of Worcester, the President, occupying the chair. After prayer by Rev. John B. Beach, of Barre, the President opened the discussion with an essay on "Co-operation of Lay Labor necessary to promote the Objects of the Conference." The essay was followed by remarks by Rev. Rush R. Shippen, Rev. William G. Scandlin, Rev. John F. Moors, Rev. George S. Ball, and others.

At the afternoon session, the discussion of the morning was continued by Rev. Charles Lowe, Secretary of the American Unitarian Association, Rev. William S. Heywood, of Hudson, Rev. Charles H. Wheeler, of Winchendon, and Rev. Samuel H. Winkley, of Boston; and the Conference then adjourned.

THE CHANNING CONFERENCE held a meeting in Newport, R.I., on Wednesday, Sep. 9; Capt. Timothy Gordon, of Taunton, Vice-President, occupying the chair. The exercises were opened with prayer, and then, after a few introductory remarks, Mr. Gordon called upon Rev. Daniel W. Stevens, of Tisbury, to give an account of the work he had been doing there, in organizing a church, and establishing a sailor's library and reading-room. At the close of Mr. Stevens's statement, remarks were made by other gentlemen, and then the following resolutions were adopted: —

Resolved, That this Conference regards the labors at present carried on at Holmes' Hole, Tisbury, by Rev. Daniel W. Stevens, with the utmost interest, as promising practical results of great importance, and beneficial influence to those for whom they were designed.

Resolved, That the treasurer be hereby authorized to pay to Mr. Stevens the sum of three hundred dollars in aid of the mission in which he is engaged.

During the sessions of the Conference, various subjects were presented for consideration, and were discussed; the result being the adoption of the following resolutions: —

Resolved, That the Union for Christian Work, established in Providence, has the cordial sympathy of this Conference; and it is recommended that similar organizations be formed in other places, where there is need for special effort in behalf of those classes of our population which are not subject to the immediate influence of the Church.

Resolved, That the Sunday-school is to be considered the nursery of the Church, and this Conference recommend to superintendents in their addresses, and teachers in their instructions, that they impress upon the minds of their pupils the importance of the Church and its observances as valuable and effective helps in the *culture* of a Christian character.

Resolved, That, in the opinion of this meeting, it is desirable that more time be given to the instruction of children, by omitting one of the customary services, and substituting therefor the session of the Sunday-school, in which the congregation should be more generally engaged.

Resolved, That this Conference is sensible of the need of well and thoroughly trained ministers of our faith, and hereby pledge the sum of one hundred dollars annually, for the purpose of aiding such students in theology as the Committee on Theological Education shall recommend; and hereby authorize said Committee to draw upon the Treasurer for the amount.

The exercises of the conference closed with a sermon in the evening, preached by Rev. Arthur M. Knapp, of Providence, R.I.

THE PLYMOUTH AND BAY CONFERENCE held its quarterly meeting in South Scituate, Mass., on Thursday, Sept. 10; Hon. James H. Mitchell, of East Bridgewater, the President, presiding. After prayer by Rev. Francis C. Williams, of East Bridgewater, and a statement from the Secretary, Rev. William H. Fish, of South Scituate, the following resolution was offered by Rev. Joseph Osgood, of Cohasset: —

Resolved, That we heartily commend to our societies the new Hymn and Tune Book, and recommend to the officers of the American Unitarian Association to publish an edition in larger type, without the music.

This resolution was discussed, and then referred to a committee, consisting of Rev. J. G. Forman, of West Bridgewater, Rev. T. P. Doggett, of Pembroke, and Rev. John D. Wells, of Quincy, with instructions to report at the next meeting.

Rev. John D. Wells offered the following resolutions: —

Resolved, That this Conference be represented at the National Conference by two delegates.

Resolved, That we earnestly recommend that each society in this Conference send delegates to the National Conference.

These were both unanimously adopted, and Hon. James H. Mitchell and Rev. William H. Fish were chosen as the delegates of the Plymouth and Bay Conference.

Mr. Edward A. Horton, a graduate from the Meadville Theological School in the last class, has accepted a call from the Society in Leominster, Mass.

Rev. Daniel M. Reed has resigned the charge of the society in Rockford, Ill.

Rev. Clay McCauley, of Detroit, Mich., has accepted a call from the society in Rochester, N.Y.

ACKNOWLEDGMENTS.

1868.			
Aug. 19.	From	Hon. J. M. Williams, New Bedford	$10.00
22.	„	Society in Cohasset, including life memberships for L. N. Bates and C. Merriam	68.00
22.	„	Mrs. I. Mansfield	1.00
31.	„	A Friend, for publishing Sunday-school books	15.00
31.	„	Frederic Mackenzie, as annual membership	1.00
Sept. 1.	„	Society in Portsmouth, N.H.	325.00
4.	„	Misses Thaxter	10.00
9.	„	Society in Grafton	85.46
11.	„	„ in Shirley	45.00
12.	„	„ in Newport, R.I., for "Monthly Journals"	34.00
16.	„	Subscribers to the "Monthly Journal" in Plymouth	15.00
17.	„	Mrs. Mary Evans, Elkton, Md.	10.00
20.	„	Society in Bernardston	69.00

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THE OFFICE OF THE TREASURER is also at that place; and all lette for him, on business connected with the Association, should be address to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATIO BOSTON."

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MEETING OF THE NATIONAL CONFERENCE.

The third session of the National Conference of Unitarian and other Christian Churches was held in New York, beginning Tuesday evening, Oct. 6, and lasting till Friday afternoon, Oct. 9. An official report of the proceedings will be published by order of the Conference, which will embody such portions as will be most important for permanent record; and those who desire to see a more complete account will find in the successive numbers of the "Christian Register" of Oct. 10, 17, and 24, a verbatim report of almost all that was said. We shall, therefore, in this Journal, attempt a general account of the Conference, with such suggestions as may occur to us upon the various topics presented and acted on; referring to those other reports for what we may omit.

ITS GENERAL ASPECT.

And, first, we must allude to the size and character of the attendance, as a thing of great significance and importance. The cost of the journey to New York, and of spending several days at a hotel, was a more serious ob-

stacle than, perhaps, the managers of the Conference were aware. We received many letters from ministers and delegates most deeply interested in the Conference, who were absolutely prevented, by this consideration, from being present at the meeting. Taking this fact into view, the unprecedentedly large attendance may be regarded as the most unqualified testimony to the active interest on the part of our people in the affairs of the denomination, and their deep sense of the importance of the opportunities which it was the purpose of the Conference to discuss. We have called the meeting unprecedentedly large, because, whatever may be the official return in regard to the number of delegates present, no one can doubt, that, including representatives of our parishes who attended, not as delegates, but simply as spectators, and who were drawn to New York by their interest in the occasion, the assembly was larger than on either of the previous meetings of the Conference.

The first exercises of the Conference were held in the new Church of the Messiah, whose richness and beauty won general admiration; and the rare adaptedness of which to the purposes of such a meeting, made every one rejoice, when, on the second day, it was decided to leave the uncomfortable Irving Hall, which the committee had provided, and to accept the offer of this church for all the meetings of the Conference.

The opening sermon on Tuesday evening was preached by Rev. H. W. Bellows, D.D., on "The History, Position, Opportunities, and Duties of the Unitarian Denomination." The preacher, by his choice of subject, harmonized with the whole spirit of the Convention, which, in every way, evinced that matters of speculation, however important, were, on this occasion, to be held subordinate to the great practical issues and duties of the day; and

the sermon grappled directly and fearlessly with the topics which were to be mainly discussed.

On Wednesday morning, after the opening address by the President, Hon. T. D. Eliot, and the Report of the Council, presented by Rev. E. E. Hale, the topic of Local Conferences was introduced by a report from Rev. Wm. G. Scandlin, Secretary of the Worcester Conference.

LOCAL CONFERENCES.

Perhaps no subject was regarded by the Conference with more interest than this. This attempt at the organization of the denomination had been all made since the meeting in Syracuse, where the idea was merely suggested, and referred to the Council; and was probably regarded by the majority present as visionary and impracticable. The Council, at its very first meeting after that Syracuse Convention, began to mature plans for such an organization, and to initiate movements towards carrying them out; and now Mr. Scandlin was able to report fourteen (or, counting the New-Hampshire Association and the Maine Conference, which both existed before, but which are essentially the same in purpose and methods, — sixteen) Conferences fairly organized and efficiently at work.

These Conferences have held stated meetings, which, in most cases, have been full of interest and of important practical results. The first result has been the marked reanimation of the individual societies from the life and earnestness enkindled by these gatherings; but, besides this, there have been adopted, in many of the Conferences, measures and methods of practical work, which are of much promise. In some, the Secretary, or other person, has been employed as missionary of the American Unitarian Association and of the Conference combined; acting under the joint direction of both, superintending and

organizing and carrying out various operations for the good of the cause within the limits of the Conference.

All the operations of the American Unitarian Association have been conducted with reference to the Conferences. The Secretary of the American Unitarian Association has been in constant correspondence with these local secretaries, and consulted them upon all matters within their cognizance. The purpose has been — and much progress has been made towards its realization — to have the agencies so systematized, that whenever application is received at the office of the Association for pecuniary aid to a society, or for assistance in securing a pastor, or when an opportunity is reported for missionary effort, or when any one of those calls for service is received, — the number and variety of which no one can comprehend who is not actually in the office of the Association, and which can be only imperfectly attended to by any one central officer looking over the whole field, — the matter may, if necessary, be referred to the Secretary of the Local Conference in which the matter lies; and that he, conveniently situated and able to give it personal oversight, shall investigate it, and report upon it, and be the medium of whatever action is decided to be wise.

On the other hand, as stated in the report, the Local Conferences have, in some instances, so systematized the collection of funds for the Association and for other purposes, as to give reasonable expectation that this shall be sometime effected with the precision and the completeness which the work requires.

We will not anticipate, by any further details, the report on this whole subject which is about to be prepared by a committee appointed by the Conference. We desire simply to record one fact which will help to illustrate and to confirm any assurance which was given while this topic

was under discussion, in regard to the substantial interest and reality of the whole movement; viz., that, since the movement for organization was begun, five meetings of the Local Secretaries have been called for the purpose of consultation; and these have been attended by an average of twelve out of the sixteen secretaries, widely separated as they are.

ITINERANT MISSIONARY PREACHING.

In connection with the discussion on Local Conferences, a paper was read by Rev. C. B. Ferry, Secretary of the New-Hampshire Association, on the subject of "Itinerant Missionary Preaching." He made, first, a startling statement in regard to the great proportion of the population, even in New-England towns, who attend no religious ministrations. Two-thirds of the inhabitants of the State of New Hampshire, according to his estimate, are wholly outside of existing churches. He spoke of the relation of the Orthodox churches to this state of things, and then proceeded as follows: —

"I propose to bring about a change for the better, by giving the gospel feet, and sending it forth in the true simplicity of Christ. In other words, let each preacher's parish be found in half a dozen towns, and let it embrace a thousand people instead of a hundred or two hundred, and so let him be liberally paid, and let his people be richly fed with the bread of God at the same time, out of the fulness of a great soul, at least once a month. My plan is simply that of an itinerant or circuit ministry, by which the demands of both the people and the ministers shall be met. The people shall have ministers whom they will love to hear, and, therefore, will feel willing to support liberally; and the ministers shall receive a sufficient compensation. Let three or four, or even more, towns, unite themselves into one parish, and call a good, strong man to preside over them ecclesiastically, and break the bread of life to them, — preach in each town

once a fortnight, or once a month, as circumstances would permit, — and let him be the recognized minister or bishop of that district. I would not call him a missionary, or, at least, I would avoid the meaning usually attached to that word; for it does not give us sufficiently the idea of permanency. I would have the circuit preacher just as permanently settled, by ordination or installation, over his charge, as any minister among us is over his city or country parish; the only difference being that the circuit minister's parish extends over a wider territory than that of the local minister. . . .

"It would be impossible for any strong, thoughtful, earnest man to plant himself anywhere in our Northern States, and not find enough to do, and a sufficient compensation for his labors, within a circuit of twelve miles. There are in my own vicinity no less than five towns, right about me, with closed churches in them; two of them are Universalist churches, and two Orthodox. What is to hinder my taking a colleague to myself, and, by giving up my afternoon service at home, holding regular services in all those churches, and collecting regular congregations, and organizing them as such, and as churches, — we two working together for that purpose? So possible has this plan seemed to me, and to a friend of mine who proposes to work with me, that we have actually determined to carry it into execution; thus carrying on, as we hope to do, the work of five ministers instead of two, provided that each place had its own minister. . . .

"The Methodists have set us an example in missionary enterprise to which we shall do well to give heed. And now that Liberal Christianity is coming out from the half a dozen cities in which it has been nursed and confined for the last half-century; out from its parlors and studies, where it has grown a whitened and delicate thing; out from the hands of the few, and is fast assuming the character and proportions of a faith for the millions, and a hope and consolation for a nation of fainting and dying men and women, — it becomes us to adopt such methods for its wider diffusion in the world as shall be in keeping with the commission we have received by virtue of possessing it from the Master of souls. . .

"Besides the plan indicated in regard to circuit preaching, it

seems to me it would be practicable and very profitable to have what might be called mass meetings, at which our best preachers shall be heard. What we want is to get the masses together. And I know no reason why they cannot be got together in vast multitudes in the country, as well as in the city; nor why the whole country, from centre to circumference, may not be made all alive by the good news we bring, and the gifted tongues we have. Why may not much more be done by these great truths of ours, which, in this time of national regeneration, are just beginning to show their true character, and their perfect adaptation to this New World? Why may not more be done by these to lift the cloud which has so long rested like a nightmare upon the heart of the world, to reclaim from a semi-barbarism a vast multitude of our fellow-citizens, and to make this nation, indeed and in fact, a free, a loyal, and a thoroughly religious people?"

We have quoted thus fully from this report, because it discusses one of the most important among the practical problems connected with our plans of effort. To some extent the very methods suggested by Mr. Ferry have been already inaugurated; and their success confirms his anticipations. Our own experience and observation leads us to believe that, with some modifications, his plan can be systematized and made very widely effective.

Perhaps this is as proper a place as any in which to submit the plan which lies in our own mind, not essentially differing from that of the report, but making, perhaps, more clearly feasible the results which it suggests.

1. We would have the Secretary of every Local Conference act as a general superintendent and missionary for his district, receiving for this service a salary from the Unitarian Association, and giving to this work a stated portion of his time.* In some cases this has been

* We prefer this, whenever practicable, to Mr. Ferry's plan of having a general missionary besides the Secretary.

done; and where, as in Maine, this officer has no parish, and devotes his whole time to such duties, it is easily arranged. It would undoubtedly be well if in every Conference one should thus be appointed and give his whole time; but as matters now stand with the dearth of suitable men, the secretaries will generally be settled pastors; and the difficulty presents itself that the parishes will not wish their minister to attend to other than their own work, and that ministers themselves have not the time or strength for this added service.

Our remedy is this, — and we think it solves several other problems besides the one in hand: Every Secretary thus engaged in the extra service shall have associated with him an assistant, as Mr. Ferry suggests, who shall be competent to supply his place when he is absent from his own pulpit, shall preach in the new places where services are organized, shall attend to the circulation of literature, and, in general, under the direction of the Secretary, shall assist him in the work as opportunity may offer.

This will require some funds; but we see no way in which our money can be better expended. It will also probably be distasteful to the parishes over which the Secretary is settled; but our whole denominational action now is going to require concession and unselfish co-operation on every hand; and perhaps even societies that might otherwise reluct, may consent to the plan if this increase of compensation and the enlargement of his field of labor shall make their minister content to stay with them, when he might else be called away to some other post.

There is yet another advantage in this plan which we regard very important. We have never yet been able to utilize all our material as a church. And at this very day, when there is so loud a cry for more ministers, there

are valuable and useful ministers who are unemployed. Some of them do not desire a regular settlement, but would gladly enter on an engagement for a few months or a year. Others who do not succeed in securing a settlement would be very acceptable and effective as an occasional supply. One of our ablest and most successful ministers who for a while had a young, inexperienced man stationed with him as an assistant, told us that by this he regarded his own sphere as literally and exactly doubled, and thus this young man really accomplished the purpose and work of the ablest and best; for the parish throve equally well with the portion of time given to it by the pastor; and he, by means of this assistance, was enabled to duplicate the sphere of his own personal labor.

There are many who, for one reason or another, are not likely to find a permanent settlement, who would be well adapted to such service as this, and we wish they might be so employed. At present, the number of unsettled ministers, whatever may be the cause of their failure to be settled, is not only the occasion of constant regret, coming from the interest in the men themselves, but is a serious hinderance, in other obvious ways. They welcome every prospect of variety in our methods, by which every variety of gift can be made available.

Mr. Ferry advocates, also, a systematic missionary effort, on the part of every settled minister. This has been, to some extent, tried in his own State. The whole State was districted by the officers of the New-Hampshire Association; and each minister had a district assigned to him, within which he should do missionary work as opportunity might allow. We have watched this kind of effort, there and elsewhere, with great interest, and have co-operated with it in every way, and have increasing confidence in it. But we refer to it now espe-

cially to say that this may give increased occasion for the employment of assistants, as already proposed; inasmuch as many of these ministers may find occasion to use, with advantage, the help of an assistant or associate, at least for a portion of the year, in connection with such missionary work.

There is another, and we think it a very important, suggestion in regard to the feasibility and advantage of this use of assistant ministers, which we shall defer, because it will come more fitly under the head of Theological Schools. But, in anticipation of it, we ask that the attention may be fixed here to the fact that there is something in this *employment of assistants*, who shall work along with and under the direction of our Local Secretaries and many of our settled ministers, which is worthy of serious consideration.

Before we leave this topic, we wish to say, that, in addition to all this (or rather as part of this general method of missionary effort), we hope to see more efficiently carried out the system of lay preaching and lay ministry which was favored by many of the speakers at the Convention. We have many instances, in the experience of the last two years, to illustrate how valuable and important an element we have here for the furtherance of our cause.

THEOLOGICAL SCHOOLS.

The next subject before the Convention was our Theological Schools. First, Rev. R. Laird Collier presented a paper full of general suggestions in regard to ministerial training, and especially advocating the removal of the Meadville school to Chicago. This proposition, after discussion, was referred to a committee, and will receive complete and immediate consideration. We therefore

refrain from any comments upon it now. The importance of the subject will be realized by all.

Rev. Dr. Gannett, then, on behalf of the committee appointed at the meeting of the Alumni of Cambridge Divinity School, presented a plan for combining that school and the "Boston School for the Ministry."

It is proper to say, that these resolutions, and the report of Dr. Gannett, are still to be brought before the Alumni of the Cambridge School at their next annual meeting, where they were instructed to report.

Resolved, That a union of Boston School for the Ministry with the Divinity School of Harvard University, if it could be effected with a proper regard for the special purpose which each School has in view, would be productive of mutual benefit.

Resolved, That the arrangements for such a union could, probably, go into effect with most advantage a year from the present time.

Resolved, That the following scheme be proposed to the Faculty of the Divinity School, with the request that, if it meet with their approval, they will submit it to the Corporation for their consideration, viz.:—

1. There shall be a theological course, extending through three years, at the end of which those students who shall have spent three years in the School, or shall have been admitted in advance, and shall pass a satisfactory examination, shall receive a degree of Bachelor in Divinity. Any student having satisfactorily completed this course, who shall waive an examination, may receive a certificate of honorable graduation.

2. Students may be admitted to the School for a period of not less than one year, who shall pursue such studies and attend such exercises as the Faculty may prescribe, and shall at the end of the period receive a certificate stating the length of time which they have spent in the School; or, on a satisfactory examination, shall be entitled to a certificate of graduation.

3. Students may, at the discretion of the Faculty, be admitted to the special or limited course without a knowledge of the learned languages.

4. Persons who may not be prepared for entrance on either of the courses in theology shall be furnished with preparatory instruction in connection with the School.

5. A course of study shall be prescribed and instruction provided for those who may wish to remain in connection with the School a fourth year, as Resident Graduates.

6. Provision shall be made for an instructor, in addition to the incumbents of the present Professorships, who shall reside in or near Divinity Hall.

7. Persons not connected with the School may be invited by the Faculty to give instruction gratuitously, or for a proper compensation.

8. The Local Conferences of Unitarian and other Christian Churches shall be invited to furnish aid in carrying out the plan here proposed for an increase in the number of both instructors and pupils in the School.

9. The students shall be encouraged and assisted in spending that part of the year not included in the Terms of the School with ministers having parochial charges, or in such employment as may be a training for the practical work of the ministry.

Resolved, That the chairman of this committee bring the subject of the union of the two Schools, as presented in these Resolutions, before the National Conference, to be held in New York, October 6th.

After a short discussion, it was voted to be inexpedient to unite the schools. We cannot but feel, however (especially when we remember the smallness of the vote, showing that many felt unprepared to decide), that this action of the Conference, whether wise or not, ought to be regarded as no bar to movements now under consideration by the friends of the two schools. And here, again, we shall presume to turn aside from a record of the doings at the Conference, and give, instead, some thoughts of our own upon this important subject. As one of the committee on behalf of which Dr. Gannett spoke, we are in favor of a union between the two schools, and on the following grounds: —

First, on the ground of economy. And by this we do not mean economy of money. That consideration ought not to weigh much against so imperative a demand as that which comes from the need of more and better ministers (though we confess that, when we see how opportunities multiply, and how contributions lag, the question of money is by no means to be despised). But we mean, chiefly, economy of labor. It does seem wrong to expend on a class of four, or even of seven, the best strength of our ablest men (as is being done in our schools to-day), when each one of the Professors could teach, with even more ease and comfort, a class twice as large as would be made by both schools combined.

So serious a matter does this question of economy appear to us, that in the very face of the present enthusiasm and success of the Boston school, we have ventured to predict that it cannot be relied on as a permanent institution. And we predict this, not because we doubt, in the least, the persistency or self-sacrificing spirit and zeal of the men who are so nobly carrying it on; but because we see so many other duties and opportunities which claim their service. The denomination hardly comprehends the variety of demands upon these men, aside from their parish labor. At this very Conference, for example, an extended system of theatre preaching and missionary work was ordered as one of the things which must not be neglected; and these teachers in the Boston school are persons who will certainly be called on for just as much of this, and a score of other kinds of work, as they can possibly do. We must consider well, in this crowding mass of opportunity, how our scanty material can be best disposed.

We are ready to admit, that, on the other hand, by uniting the schools, we shall probably, at first, lose in the

number of students. We do not doubt that more students will come to three schools than would come to two. But we think that the difference will be less than is supposed; provided the new school, formed out of the union, is made so superior in excellence as to combine the attractiveness of both; and provided, also, some such energy is shown as has been exercised in connection with the Boston school in making its existence known, and summoning students to its privileges. We shall presently speak of this point again.

Let us come now to the nearer consideration of the subject, which involves an examination into the distinctive character of the two schools. The Boston school originated in a blaze of impatient enthusiasm on the part of Mr. Hepworth, such as a prophet might have felt, when he looked at the pitiful supply of men preparing for our great harvest-work, and when he thought how many aspiring and true young men there are in the land who might, if he could reach them, be directed to the Christian ministry; and, with a noble confidence and resolve he said, "Help him who would, he would start a movement;" and he boldly proclaimed that he would guarantee the opportunity of preparation to any who would come to him.

But there was also in his mind — and, when the plans of the school came to be matured, this developed itself more and more — a purpose to have in this new school something that should avoid certain things in the character of the school at Cambridge, which had been the occasion of criticism on the part of many friends of the cause of ministerial training. Especially two things should be insisted on: first, that, whereas at Cambridge a degree of preparation in Latin and Greek was made a requisite for admission, here there should be a place where young

men could come who had no preparation but that of a heart full of religious fervor, and lips burning to speak; and, secondly, that, along with the scholastic and intellectual training of the class-room, there should be some means of practical preparation, by an actual participation in the work of the profession, under the guidance of the professors.

Now we are not going to consider how far the Cambridge school has been unduly accused in these respects. It has been many times explained, and with correctness, that its lack or its rigidity has been greatly exaggerated. Neither are we going to consider how far the new school has been wise in the details of its plan, and successful in its results. We simply note the fact that the schools have come to represent the two widely different theories of theological instruction, and are understood to be designed for different classes of men; and some of those whose judgment we most respect, oppose the union, almost wholly on the ground that we want one school to give purely intellectual advantages for the study of theology as a science, — to make thinkers and theologians, — and another for the training of ministers.

Our own convictions on this point are so strong that one of the principal grounds on which we favor the union is to prevent any such separate methods and aims. We want able theologians of course, as truly as we want preachers or pastors; but there is no necessity for such differences in method and surroundings as some suppose. We do not believe that Channing or Parker or Edwards were any less able as theologians because of any practical sight they had of the application of theology to the life. Nor that John Wesley was any poorer preacher or less fervent worker because of his having ranked among the first in the studies at the University. When it comes to

the period after leaving the school it is different. The distractions of an active ministry may prevent such a close devotion of all the faculties to study and thought as this great subject of theology demands; and we hope the time may come when those who are fitted for it may be enabled to give their lives unreservedly to its pursuit. But there is no need of counting years so closely as to begin this exclusiveness in the schools. Besides, it frequently happens, and perhaps it is usually the case, that those beginning their preparation do not know whether their tastes will lead them to the one or the other direction.

This, however, would only show the needlessness or the embarrassment of such separate and distinct methods of training. We go further, and say that the separation would be injurious. The two classes of men would act healthily on each other. The future theologians would be helped by the warmth and the practical earnestness and aims of those who were trying to fit themselves to be useful pastors and ministers. And, on the other hand, it is a wholesome thing for those who are to be chiefly engaged in practical work to learn respect for those studies which they themselves are never to have the opportunity to pursue. We should greatly fear that, if you have one school for purely scientific theological training, and one for practical ministerial training, the one will be cold and dry, and the other superficial, and both conceited; — one with the conceit of the intellect and proud in the possession of the last German book, the other conceited by its possession of popular gifts. It would do good to the one to see the ingenious arguments of this "last book" judged by the common sense of a practical man; and it would do good to the other to learn the humility which must come from contact, even if only

through the atmosphere of a University, with the great masters of thought.

For these reasons among others we have favored a union of the schools. But there is one consideration more: We yield to none in our appreciation of the Boston school. It has been a splendid success. But, if it lasts ten years, all its other service will not be so great as what it has already achieved. First, in awakening the sluggishness of our religious community on this subject of such vital interest; and second, in vindicating the importance of the methods it was based on, and in making it certain that they shall be recognized and their principle adopted in every school for ministers which our denomination will support. We wish to take advantage of both these things; and would seize on this favorable moment, in order to make a school that shall be worthy of our best confidence and of the cause we love.

Some one at the Convention feared that if the school were at Cambridge, it would be hampered and controlled by the College Corporation. In answer to this, it seems to us enough to say, that the Boston school is not *obliged* to suspend; and we should trust it never would, unless it is *first agreed and made certain* that, in the new one to be formed, every thing is right; especially that there shall be satisfactorily incorporated the principles which this Boston school has proved to be wise; and — in order that it may be really and truly and unmistakably a *union of the two schools*, and not merely a modification of one, and a relinquishment of the other — we should hope, beside, that some of the men who are identified with the Boston school, perhaps Mr. Hepworth himself, should be transferred to important positions in the management of the new one.

Then only let the interest which attaches to each of the

schools be combined, and the friends of both conspire together, and we shall have what we have never yet had, and what our denomination and our cause suffer for, more than any of us know.

So much for the question of uniting the schools. We desire now to submit a plan which we urged in the Committee, and for which we ask consideration.

We proposed to add to the above plan, submitted by Dr. Gannett, the following resolution: —

Resolved, 1. That the regular exercises of the School for the year shall be comprised in one Term, of six months, from November to May.

2. At the end of the Term, every student shall have assigned to him a course of study (including both the study of Text-books and the preparation of essays upon topics designated); and a satisfactory examination upon such prescribed studies and exercises shall be a condition of re-admission to the School the beginning of the following Term.

3. So far as practicable, the interval between the Terms shall be spent by each student under the immediate care of some settled pastor; — aided by him in his studies, and performing, under that pastor's direction, such missionary service as his degree of preparation and the opportunities of the place may allow.

The principal object of this resolution, it may readily be perceived, is that which is prominent in the purpose of the Boston school; namely, in order that, along with the instruction and discipline of a school, there may also be given opportunity to obtain some familiarity with the practical work of the ministry. And, to illustrate the method of it, we recur at once to what was said in the earlier pages of this journal, in regard to the employment of assistants by many of our settled ministers. We know many of our best country ministers who would agree to-day to take one or two of these students for the six months of every

year, guaranteeing to them his best help in the oversight of their studies, and arranging missionary work such as should be profitable to them and serviceable to the cause. Of course the intention would be, that the service rendered would be of such value that the expenses of the student should be paid either by the Unitarian Association or from some other source.

And, by the way, this matter of expense is one of the good features of our plan. Under the present system, the student has to provide in some way for the expense of twelve months in every year, the vacations being hardly available for earning or saving much. By our proposed change, he has only to provide for six months of the year, and probably in the other six months he may, without neglecting his duties, lay up something towards the rest. This consideration is of no small consequence, so long as a large proportion of those who enter the ministry are poor.

As to the kind of service which the student may perform, we will not stay to designate at length what it may be, nor should we even suggest it, except that some have assumed that it must be to attend to the settled minister's own pastoral work, and they have said, that they should not want the young and unknown assistant, instead of their own minister, to come to their own sick-bed. We would barely mention one possible opportunity. Our attention has been lately called to the fact that, throughout New England, as a rule, the town poor-houses are as utterly neglected by the people of the community as if we were all barbarians. Now if the student should interest himself there, and try to enlist some young men and women of the place in regularly visiting and ministering to the inmates of the poor-house, he would accomplish much good, and at the same time would

learn much in the way of organizing benevolent action, when he has a parish of his own. This is merely one out of a score of similar ways in which, without trespassing on the minister's parochial sphere, the student might do valuable service, and gain valuable experience. Then, if he should occasionally preach in the minister's stead, he would be heard with pleasant interest, and the minister could preach elsewhere. And at other times, if qualified, he might go to preach as missionary in places around. But all the while, along with this service, the student is quietly pursuing the studies on which he is to be examined when he goes back to the school.

We have watched with some care the working of the various attempts to combine practical ministerial experience with the study of a school, and are satisfied that they have been attended with very serious objections which do not belong to this. At some proper time we mean to give more fully the reasons why we have urged the introduction of this feature into the plan of the new school. We will at present leave it with this general statement, and go on to describe the rest of the doings of the Convention.

MEETINGS OF WEDNESDAY EVENING.

Wednesday evening, a meeting was held in the Church of All Souls, at which addresses were made by Rev. C. A. Staples, Rev. A. D. Mayo, Rev. R. Laird Collier, Rev. James Freeman Clarke, Rev. Charles Lowe, and Rev. Dr. S. Osgood; all of a practical character. And at the same time another similar meeting was held at Brooklyn, in the Church of the Saviour; at which addresses were made by Rev. Dr. Bellows, Rev. Robert Collier, Rev. E. E. Hale, Rev. J. F. W. Ware, and Rev. A. P. Putnam.

MEETING OF THURSDAY MORNING.

Thursday morning, the first business in order was to consider a proposed amendment to the Constitution of the Conference, offered by Rev. James Freeman Clarke, as follows, — the same to be added as a new Article to the Constitution: —

ART. 9. To secure the largest unity of the Spirit and the widest practical co-operation, it is hereby declared that all expressions in this Preamble and Constitution are expressions only of the majority of the Conference, committing in no degree those who object to them, and as pending for their effect upon the consent they command on their own merits from the churches here represented, or belonging within the circle of our fellowship. And that we heartily welcome to that fellowship all who desire to work with us in advancing the Kingdom of God.

The debate which followed the introduction of this Amendment was perhaps the most noteworthy feature of the whole Convention. It was so important that at the request of many we propose to give hereafter a verbatim report of it, such as has already been printed in the "Christian Register." At present, we will try to convey as truthful an impression as we can of the whole matter, and to describe what we regard the attitude of the Conference, as the result of the action in New York. After the confusion of three successive debates, there appears to be, with many in the denomination, who have not cared to follow the discussions closely, some uncertainty as to what has been done.

GENERAL REVIEW OF THE QUESTION OF THE PREAMBLE.

To begin with, it will be remembered, that when the National Conference was formed, there was adopted, after some debate, the following Preamble to the Constitution: —

Whereas the great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the

learn much in the way of organizing benevolent action, when he has a parish of his own. This is merely one out of a score of similar ways in which, without trespassing on the minister's parochial sphere, the student might do valuable service, and gain valuable experience. Then, if he should occasionally preach in the minister's stead, he would be heard with pleasant interest, and the minister could preach elsewhere. And at other times, if qualified, he might go to preach as missionary in places around. But all the while, along with this service, the student is quietly pursuing the studies on which he is to be examined when he goes back to the school.

We have watched with some care the working of the various attempts to combine practical ministerial experience with the study of a school, and are satisfied that they have been attended with very serious objections which do not belong to this. At some proper time we mean to give more fully the reasons why we have urged the introduction of this feature into the plan of the new school. We will at present leave it with this general statement, and go on to describe the rest of the doings of the Convention.

MEETINGS OF WEDNESDAY EVENING.

Wednesday evening, a meeting was held in the Church of All Souls, at which addresses were made by Rev. C. A. Staples, Rev. A. D. Mayo, Rev. R. Laird Collier, Rev. James Freeman Clarke, Rev. Charles Lowe, and Rev. Dr. S. Osgood; all of a practical character. And at the same time another similar meeting was held at Brooklyn, in the Church of the Saviour; at which addresses were made by Rev. Dr. Bellows, Rev. Robert Collier, Rev. E. E. Hale, Rev. J. F. W. Ware, and Rev. A. P. Putnam.

MEETING OF THURSDAY MORNING.

Thursday morning, the first business in order was to consider a proposed amendment to the Constitution of the Conference, offered by Rev. James Freeman Clarke, as follows, — the same to be added as a new Article to the Constitution: —

ART. 9. To secure the largest unity of the Spirit and the widest practical co-operation, it is hereby declared that all expressions in this Preamble and Constitution are expressions only of the majority of the Conference, committing in no degree those who object to them, and depending for their effect upon the consent they command on their own merits from the churches here represented, or belonging within the circle of our fellowship. And that we heartily welcome to that fellowship all who desire to work with us in advancing the Kingdom of God.

The debate which followed the introduction of this Amendment was perhaps the most noteworthy feature of the whole Convention. It was so important that at the request of many we propose to give hereafter a verbatim report of it, such as has already been printed in the "Christian Register." At present, we will try to convey as truthful an impression as we can of the whole matter, and to describe what we regard the attitude of the Conference, as the result of the action in New York. After the confusion of three successive debates, there appears to be, with many in the denomination, who have not cared to follow the discussions closely, some uncertainty as to what has been done.

GENERAL REVIEW OF THE QUESTION OF THE PREAMBLE.

To begin with, it will be remembered, that when the National Conference was formed, there was adopted, after some debate, the following Preamble to the Constitution: —

Whereas the great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the

plainly the meaning of the declarations of the Conference. Just as our National Constitution is illustrated by the reports of speeches in the Convention that formed it, and by articles in the Federalist, so the record of this debate will serve to explain, if any doubt ever arises, just what is meant both by the Preamble and by the article which was finally adopted.

I. And, first, it was made so clear that no one could doubt it longer, that the Conference absolutely and unequivocally planted itself on a Christian basis. So firm and decided was it on this point, that it would not consent to any thing that should even seem to imply otherwise. This fact had indeed become so manifest, even before the meeting of the Conference, that it was seen to be utterly useless to ask that the Preamble should be changed; and the movers in the matter very wisely decided not to propose it.

We can hardly state this point too strongly. Almost every speaker emphasized it; and it was easy enough to measure the sentiment of the Conference upon it.

Rev. Dr. Clarke, himself, in introducing the Amendment, says, in regard to the Preamble, —

"To my mind, it is of the greatest use, and, I suppose, to the minds of a majority of the Convention who adopted it. It is to me a matter of the utmost importance that, in some way or other (I do not care in what way), we should designate ourselves deliberately as a Christian body; as a body who believe in Jesus Christ. We do not want to cut ourselves off from connection with Jesus Christ and the great body of believers. But, more than that, it is not a question of reputation or a question of position. To me, and to a large part of this body, as I believe, it is a question of life.

. . . . . .

"I do not want to preach; but I say, in just so many words, — and I do not know but I have expressed it sufficiently, — that

we cannot do without some loyal, open, positive declaration of faith in Jesus Christ."

Rev. Mr. Hale, in supporting the Amendment, says, —

"I am the last man in this Convention, I think, to have any desire to cut off the Unitarian Association from the church of Christ. It is because this body votes itself, considers itself, declares itself, an integral member of the great body of Christ, that I am with it, and am standing here."

Rev. Dr. Osgood, while insisting strongly that there should be "no attempt to coerce the individual conscience, and that the old Christian liberty should be retained," yet refused to consent to any thing that should, by implication even, make our Christian attitude equivocal; and proposed, to that end, that in the last clause of the resolution three words should be inserted, so as to read, —

"And that we heartily welcome to that fellowship all who, *in Christian faith*, desire to work with us in advancing the kingdom of God."

Rev. Dr. BELLOWS solemnly and earnestly opposed the whole thing because of its possible construction as abandoning or weakening the Christian attitude of the Conference.

Rev. J. H. HEYWOOD, in demonstrating that such construction was not possible, said, —

"Mr. President, our friends, in saying that they are willing to accept this Amendment, say that they come and take their places with us, as a Conference of Christian churches. Our Preamble says that. It stands out in very bold words. All that is said in the Constitution states or implies that we are a Conference of Christian churches, and if any come to unite with us in this Conference, they pronounce themselves as being, and wishing to be regarded as, Christian churches."

We should be glad to go on to quote from the rest of the speeches to this same purpose; but it can hardly be neces-

sary to do so. When at last almost all even of those who, like Dr. Bellows, and on his ground, opposed the resolution, voted in favor of the one which was passed, it may be clearly enough understood that it implied and involved no yielding on this one point.

II. And, in the second place, it was made equally clear, that the Conference was determined to avoid any thing that might even seem to be an infringement on individual liberty or the erection of a dogmatic test. On this point, as on the other, the speeches were emphatic; and they were chiefly significant, not because of their argument, but as exemplifying the ingrained sentiment of the body. It appeared that the most conservative men (like Rev. R. Laird Collier, &c.) were as sensitive as the most radical; and as determinedly demanded that if, by any possible interpretation, the Constitution, as it then stood, impaired the independence of any member of the Conference, some change, like the one suggested, should be made.

This, we may say, was no new spirit for a Unitarian Convention; but, from its very earliest existence, it has been as truly a fundamental principle of the denomination as its Christian faith itself. We find, if possible, stronger and more frequent declarations of it in the writings of the earlier Unitarians of forty years ago, at the time when the American Unitarian Association was organized, than we find in the speeches and articles of to-day. So clearly recognized and so ingrained in the life of the denomination had this principle become, that, when the Convention was called in New York, by which the National Conference was established, it was necessary — as preliminary to every thing else, and as the only possible condition of organizing any sort of union — to pass a resolution, which has always stood, as Rev. Mr. Chadwick rightly said, "underlying the Constitution of this Conference, even as the Declaration

of Independence underlies the Constitution of the United States."

That resolution was as follows: —

Resolved, That, to secure the largest unity of the spirit and the widest practical co-operation, it is hereby understood that all declarations of this Conference, including the Preamble and Constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship.

After a prolonged discussion, this very resolution was substituted for the resolution offered by Dr. Clarke; and when the question was put, it was carried by a vote of 326 to 12.

It will be seen that this is essentially the same with the article as proposed by Dr. Clarke, with the omission of the last clause. Probably some may now regret that action was not pressed afterwards upon this clause; but, from what has been said, it will seem evident that if this clause meant simply what Dr. Clarke and others defined it to mean, then it is virtually embodied already in the Constitution, as it manifestly is part of the spirit of the Conference. If it was meant as in any sense a reversal, as some feared it might be construed, of the idea of Christian allegiance which is proclaimed in the very name of the organization, then it must be perfectly clear to all that it never could have been carried.

On the whole, then, we repeat, these two things were shown, as clearly as words could show, to be the purpose and meaning of the Conference; namely, 1st, to hold the organization unequivocally to the Christian basis; and 2d, to guard by all means, and against every possible infringement, the principle of Congregationalism and of

individual liberty. It is because the debate presented these points so clearly, and defined so unmistakably the action of the Conference, that we rejoice so heartily in it. We would go before the world with the verbatim report of that morning's discussion, and we would challenge any one to declare whether that body, of which these were the free utterances, is not *Christian;* and we would challenge any one to declare if it is not also *liberal!*

So far as its influence on the Conference was concerned, we have already intimated that we believe the debate to have been of little effect in determining the result; and we are glad to repeat this belief. We are satisfied that, after the various agitation of the whole matter, and the interest taken in it during the last few years, the minds of the people were already made up, and that the vote would have been essentially the same as it was if it had been taken without any debate, after only a clear statement of what was proposed.

We have smiled at the serious words of some, even in our own denomination, who have since spoken as though we were at one time in imminent peril of dissolution. We think it was not vain bravery nor yet stupidity on our part, but only a real acquaintance with the spirit and the principles of the Unitarian body, that made us never more confident and assured of its strength and unity than during every moment of that debate. So much confidence have we in the stability, the intelligence, and the settled convictions of our denomination! At any rate, without any claim to prophetic power, but simply because of some opportunity to observe the sentiment of the denomination, we have on record our prediction, made at various times before the meeting of the Conference, and repeated during the most excited and seemingly confused moment of the discussion, that the result, whenever and however the vote might be taken, would be substantially what it actually was.

RESULT OF THE ACTION ON THE CONSTITUTION.

And now as to the real effect of this Amendment, and the action of the Conference, we have no hesitation in saying, as was said by Mr. Hale during the discussion, that in reality it had none, in the way of changing the character of the Conference. "Should any gentleman ask me," said Mr. Hale, "if I think the new article adds to the Constitution word or tittle, I should say, No. I should say, that I thought that, historically, fairly, the very words printed here are in that Constitution already. It is because I think so, that I vote for it now." But it did serve to make these words more unmistakably a part of the basis of the Conference, by re-affirming them and placing them in the very Constitution itself; and we regard this as a very important and useful thing.

And now, as the Constitution stands, with the Preamble and this article together, what shall we describe the position of the Conference to be? One of the speakers in the debate feared that the proposed article would simply serve to interpret the Preamble, so as to make it mean nothing. But, as we understand it, this article only guards the freedom of individual members of the Conference. *As a body*, the Conference is described in the title and the Preamble; and individuals joining it, join it knowing that it is such, and that all its actions, as a body, will be regulated on this basis. They know that it will continue so until a time shall come when, by a change in the prevailing sentiment, this Preamble, and the character of the Conference, shall have changed.

It is true, that at any time whenever two-thirds of the delegates, at any regular meeting, shall so demand, the Constitution may be changed. But if any express a feeling of insecurity on this account, and suggest the possibility of its

being sometime unchristian, and so hesitate about continuing in it, we are accustomed to remind them that so also by a similar method, provided in the Constitution, the government of the United States may be changed at any time from a republic to a despotism. Yet no one, we presume, hesitates for that reason to call it republican, or builds any calculations on what may be if the sentiment of the people should sufficiently change to obtain the requisite majority for a king. There is no better ground for calling the National Conference other than Christian, or for withholding co-operation with it in anticipation of its sometime becoming so. And, to continue the parallel, we do not believe that the principle of generous toleration is more inconsistent or is going to be more dangerous in the one of these organizations than in the other.

We have given to this subject a very considerable portion of our space, and thus have seemed to indorse the impression which has been conveyed by many of the reports of the Conference, that this discussion of the Preamble was the all-important and engrossing topic before the Conference. Those who attended the sessions, however, will remember the almost impatient eagerness with which, as soon as that question was disposed of, the Conference turned to the consideration of the many and important practical matters which came up in rapid succession; and they will remember, also, that in the strong earnestness of the meetings there was not the appearance even of a ruffle from the previous debate.

We shall present only a bare outline of the work proposed and discussed. Its variety and extent will command attention, and the various details will be the subject of frequent review as the year goes on; while most of them are already familiar to the readers of this Journal, as branches of the work of the American Unitarian Association.

THEATRE PREACHING.

The Conference met at two o'clock, Thursday afternoon, in the Church of the Messiah (Rev. Dr. Osgood's); and the President announced the subject for debate, "Our Duty to the Part of the Population of our Cities who have no Connection with the Established Churches and take no Interest in them."

W. B. WEEDEN, Esq., of Providence, opened the discussion, reading a very interesting account of the methods adopted in his city for drawing within the sphere of religious influence persons not in the habit of attending any place of worship, perhaps utterly indifferent to religion. These methods, he said (among which theatre-meetings had a conspicuous place), had been successful beyond the most sanguine expectations of the men engaged in the movement; and he thought the Liberal Church could not assume a negative position towards this profound development of life. They had an active duty to do, and could not maintain a mere watch upon the situation.

At the close of Mr. Weeden's address, Rev. AUGUSTUS WOODBURY, of Providence, offered the following resolution: —

Resolved, That, in the opinion of this Conference, the so-called theatre-meetings, so successfully carried on in almost all our large cities, are doing a very important work, and should be encouraged, with the hope that they will culminate in a new religious organization, and place us on a basis broader than any now known.

Remarks were made by Rev. J. B. Green, Rev. G. H. Hepworth, Rev. Robert Collyer, Rev. Dr. Osgood, Rev. C. A. Staples, Rev. J. F. Clarke, Rev. E. E. Hale, Rev. G. L. Chaney, Rev. S. R. Calthrop, Rev. C. F. Barnard, Rev. John Williams, and Rev. W. O. White; and interest-

ing facts were adduced illustrating the remarkable success of these attempts to present Christianity to the people, under the form of our Unitarian faith.

The following resolution was passed: —

Resolved, That a committee of three be appointed by the President to report a plan for the organization of a system of theatre-meetings throughout the country, to present their report to-morrow afternoon to this Conference.

In accordance with this resolution, a general plan was prepared; and the following committee were appointed to carry it forward: —

Central Committee, — Rev. George H. Hepworth, Rev. E. E. Hale, Rev. George L. Chaney, H. P. Kidder, Esq., and Wm. H. Baldwin, Esq.

District Committee, — Rev. A. Woodbury, Rev. A. D. Mayo, Rev. S. R. Calthrop, Rev. J. H. Allen, Rev. C. E. Grinnell, Rev. M. W. Willis, Rev. T. B. Forbush, Rev. George Batchelor, E. W. Clark, Esq.

RAISING OF MONEY FOR THE AMERICAN UNITARIAN ASSOCIATION.

The Conference re-assembled at half-past seven o'clock, Thursday evening, the President in the chair.

"The Methods of raising Money by the Churches for the American Unitarian Association" was announced as the topic for consideration; and Rev. J. F. W. WARE read a carefully prepared paper on the subject, urging the adoption of a more systematic method for the collection of funds, and appealing to the churches for more generous contributions to aid in carrying on the missionary and other work of the Unitarian Association.

Rev. CHARLES LOWE followed, and spoke of the urgent needs of the Association, and of the many fields opening to them.

Rev. A. P. PUTNAM, of Brooklyn, N.Y., offered the following resolution, which he supported in a brief speech: —

Resolved, That this Conference recommend that the first Sunday in November of every year be designated as the missionary Sunday of the Unitarian Church, on which an annual collection for the benefit of the American Unitarian Association shall be taken in all our churches.

Rev. Mr. WARE said it was proposed that this missionary Sunday should commence in November, 1869.

Addresses on the general subject were made by Rev. Robert Collyer and Artemas Carter, Esq., of Chicago, and Rev. Dr. Farley, of Brooklyn, N.Y. Hon. S. Padelford offered the following resolution: —

Resolved, That the Rev. J. F. W. Ware be requested to act, in conjunction with the Secretary of the American Unitarian Association, during the next three months, in raising money for the Association, in such ways and by such methods as shall be deemed advisable, on consultation with the Secretary of the American Unitarian Association and with the officers.

JOHN E. WILLIAMS, Esq., of Yonkers, N.Y., moved to amend the resolutions offered by Mr. Putnam, so as to fix the day as the *last* Sunday in November, instead of the first, and have the missionary Sunday commence in 1868.

While these resolutions were pending, Mr. Lowe suggested that perhaps some particular detail of the work being done by the Association might be more useful than any general sketch of it could be, in making its operations and its opportunities known; and for this purpose, he should be glad to have the Conference hear from our brethren of the African Methodist Episcopal Church, who were present; and he explained in a few words the plans for work among the colored people in co-operation with that Church. Accordingly, Bishop D. A. Payne, and Bishop Brown, of the American Methodist Episcopal Church, and

Rev. Mr. Tanner, editor of the "Christian Recorder" its denominational organ, on invitation of the President, addressed the Conference, giving statistics in regard to their church operations and the state of things at the South, which were received by the Conference with exceeding interest.

Mr. Lowe then proposed that the Conference should also hear a few words touching the kindred work entered on by the Association for the poor white population of the South. For, he said, we aimed to avoid any sectional and partial interest, and to go in the spirit of Christian love wherever there was good to be done; and Miss Amy M. Bradley was invited to describe her work, as missionary of the American Unitarian Association and the Soldiers' Memorial Society among the poor whites in Wilmington. This she did in so affecting an address, that the sum of $600 was raised on the spot, to aid her in her work.

Returning now to the resolutions of Rev. Mr. Putnam and Mr. Padelford, they were passed, with amendments, substituting the second Sunday of November instead of the first, and making it apply to the year 1868.

We would say that the Sunday designated in the resolutions was fixed upon after careful consultation among the Secretaries of the Local Conferences; and we cannot too earnestly urge upon our pastors and delegates the importance of their seeing to it that the purposes expressed at the Conference be carried out. Circumstances have prevented Rev. Mr. Ware from entering at once with his whole time upon the work to which he was appointed; but we beg our churches not to wait for any outside appeal, and to show their faith and earnestness by their ready response.

FRIDAY MORNING'S BUSINESS.

On Friday morning, on motion of Rev. J. D. WELLS, it was —

Resolved, That the thanks of this Conference be extended to Rev. Dr. Bellows for his able, comprehensive, and eloquent discourse delivered before the Conference, and that a copy of it be requested for publication with a report of the Conference.

The list of officers for the Conference was then reported, and accepted, as follows: —

President, — Hon. THOMAS D. ELIOT, of New Bedford, Mass.

Vice-Presidents, — Hon. JAMES SPEED, Louisville, Ky.; Hon. CHAS. S. MAY, Kalamazoo, Mich.; Hon. GEO. PARTRIDGE, St. Louis, Mo.; Hon. JOHN WELLS, Chicopee, Mass.; Gen. M. F. FORCE, Cincinnati, O.; Gov. A. E. BURNSIDE, Providence, R.I.

Recording Secretary, — Rev. R. LAIRD COLLIER, Chicago, Ill.

Statistical Secretary, — Rev. AUGUSTUS WOODBURY, Providence, R.I.

Corresponding Secretary, — Rev. JOHN D. WELLS.

Assistant Secretary, — Rev. H. W. FOOTE, Boston, Mass.

Treasurer, — H. P. KIDDER, Esq.

Executive Committee, — Rev. H. W. BELLOWS, D.D., New York; ARTEMAS CARTER, Esq., Chicago; Rev. JAMES FREEMAN CLARKE, Boston; WARREN SAWYER, Esq., Boston; Rev. CHARLES LOWE, Boston; O. G. STEELE, Esq., Buffalo, N.Y.; Rev. A. D. MAYO, Cincinnati; WM. B. WEEDEN, Esq., Providence; Rev. G. H. HEPWORTH, Boston; JOSEPH SHIPPEN, Esq., Meadville.

Rev. AUGUSTUS WOODBURY, of Providence, offered the following resolution: —

Resolved, That this Conference hereby express its interest in the labors performed in India by the Mission established in that country by the American Unitarian Association; which labors have been characterized by a rare and truly Christian devotion and zeal.

Rev. C. H. A. DALL, recently from India, was then introduced, and received a hearty greeting. He proceeded to give, at some length, an account of the operations of the Mission of the Unitarian Association in India, and the results which had attended their labors, which was heard with the most profound attention and interest.

Rev. R. LAIRD COLLIER urged that some immediate action be taken to testify to the interest of the Conference in this Mission; and the sum of $2,500 was pledged by the delegates for themselves and their churches.

The President then announced as the next topic for discussion, "The Relation between our Churches and the Liberal Churches of Europe."

Rev. Dr. BELLOWS made an address upon this subject, full of information and suggestion, the result of his own recent observation, and closed by offering the following resolutions, which were adopted: —

Resolved, That the American Unitarian Association be recommended to consider the expediency of establishing a permanent missionary church of the Unitarian faith at Paris, France, calling for funds for that special purpose, the object being to create a European centre, by which to gather in the sympathy of Liberal Christians in Europe, and to meet the wants of Protestant Christians in the city, of the Unitarian faith, resident in or passing through Paris.

Resolved, That we desire to cultivate the closest relationship with our English Unitarian brethren, and congratulate ourselves upon the increasing intercourse and intimate acquaintance of the American and English Unitarian churches and ministers; and that we gratefully acknowledge the generous hospitality extended to the official representative of this body, lately in England, and earnestly invite the early appearance among us of English Unitarians.

Rev. AUGUSTUS WOODBURY, of Providence, supported the resolutions offered by Dr. Bellows in some remarks,

which had reference to his observations made in Paris, Rome, Florence, and elsewhere, as to the character of American preaching, the position of the European mind toward religious subjects, and the progress of education, particularly in Italy.

The President then stated that the last subject proposed for the consideration of the Conference was, "The best Arrangements for assisting the Publication of a Liberal Religious Literature."

Rev. Dr. BULFINCH stated that the views of the committee had been presented in print, and he thought, therefore, as the hour for adjournment had arrived, that he might be excused from saying any thing upon the subject; but he presented the following resolutions, which were adopted: —

Resolved, That the Conference observe with pleasure the increased activity of the American Unitarian Association in the publication and circulation of books.

Resolved, That it is of high importance that there should be provided an Introduction to the Scriptures, a Commentary upon them, and a History of the Christian Church, embracing, in popular form, the best results of modern scholarship; with works for general use, of a meditative and devotional character; and that the subject of procuring or aiding the preparation of such works be commended to the attention of the American Unitarian Association.

Resolved, That the Conference suggest to the Association to consider the expediency of preparing, by the labors of a sufficient number of competent scholars, a Family Bible; the text and translation to have the most important and best established emendations of recent criticism; to be arranged in paragraphs and parallelisms, and to be accompanied by brief Notes, and Introductions to the various books.

Rev. Mr. WOODBURY then presented the following resolutions: —

Resolved, That this Convention rejoices in the opportunity of co-operation with the African Methodist Episcopal Church in the great work of ameliorating the social, civil, and religious condition of the colored population of the United States.

Resolved, That we heartily indorse the action of the American Unitarian Association in appropriating $4,000 for this purpose.

Resolved, That we hereby commend this work to the increased liberality of our churches, through the American Unitarian Association.

These resolutions were adopted.

He also proposed the following: —

Resolved, That this Conference desires to cultivate the most friendly relations with, and encourage paternal intercourse between, the various Liberal Christian bodies in this country; and that a committee of three be appointed to represent our fraternal sentiments, and to consider all questions which relate to mutual intercourse and co-operation.

Resolved, That this committee be empowered to appoint delegates from our Church to visit and confer with the Liberal organizations on the occasion of their annual meeting.

These resolutions passed; and Rev. Messrs. Hale, Lowe, and Wells were appointed as the committee.

On motion of Mr. HALE, it was voted that the Committee on the Endowment of Antioch College, appointed at the last Conference, be continued till the next Conference.

The doxology was then sung; and, after a benediction by Rev. T. J. Mumford, the third session of the National Conference of Unitarian and other Christian Churches was brought to a close.

MISSIONARY SUNDAY.

The day on which this Journal will be received in our churches is the day recommended by the National Conference as that on which, in every church in our denomination, a collection shall be taken for the American Unitarian Association. The hope is that this simultaneous action will be, when the churches shall have become accustomed to it, helpful by reason of the consciousness of acting all together in one common effort. And, although the time has been short, and circumstances have intervened which for a while made delay seem advisable, it has been thought best, by the officers of the American Unitarian Association, to abide by the recommendation, and to issue their appeal for a general collection on that day, even though some loss should result in the receipts of the present year.

Let us hope, therefore, that in *every society* a collection will be taken, even if contributed ever so recently, and even if the sum be ever so small. *Let us have the encouragement of a universal response, whatever the amount may be.*

But as to the amount, let it be measured by no narrow scale, but rather by the magnitude of our opportunity. Consider well the large variety of objects which this single appeal includes, and remember that every society helps to cultivate in the whole denomination the spirit of liberality on which under God the success of our course depends.

We would suggest that, in taking the collection, different methods may be adopted according to the convenience of the society. In some places a simple box collection is preferred; in others it is found convenient to place slips of paper or cards in the pews, on which those who have not the money may write their names and the sums they mean to give; in other cases it

will be found advisable to follow up the Sunday collection by solicitation through a committee.

We earnestly call on the pastors, and on interested laymen and laywomen, especially on the delegates to the National Conference, to see to it, that what is done shall be worthy of the cause, and of the spirit shown at the meeting when this recommendation was urged.

NEW PUBLICATIONS.

The Son of Man. By THOMAS WICKES, D.D. Boston American Tract Society.

We shall be glad if any word of ours can help bring this little book into notice. It is unpretending, — has not the word "Ecce" in its title, — and yet deserves a place among the best of the recent popular expositions of the Life of Christ. It is thoroughly liberal, and there are few chapters in which are found any thing with which to disagree on the score of doctrine. Few persons can read it without getting some new suggestions that will be helpful to the better understanding of the life and spirit and teachings of Jesus. — ED.

If, Yes, and Perhaps. By EDWARD E. HALE. Boston: Ticknor & Fields.

To begin our notice with a criticism, we should say, that, to our sober fancy, that of Mr. Hale sometimes seems riotous in its play; and to our duller imagination some of his writing appears extravagant so as to lose its effectiveness. With this single drawback, we have nothing to moderate our admiration for this book, which proves that its author has decided genius for this department of literature, and that he deserves a place among the first of our story-writers. He is always fresh, witty, original, forcible, and entertaining, with a vein of tenderness, and a strong sympathy with every form of need; and at the same time a clear perception of wrong, which he is ever ready to assail with a kind of good-natured satire, that is more effective than abuse.

Mr. Hale shows a remarkable familiarity with literature, and especially with history, even in its obscurest details; but he is never pedantic, and he takes his best material out of the common life of every day. Best of all, he almost always writes with a high moral and practical aim. The last story in this volume, called "Christmas Waits in Boston," we could wish to see cir-

culated for a tract. In the preparatory note, he says his purpose is to show that "the poor befriend the rich as truly as the rich the poor, that in the Christian life each needs all;" and by most ingenious incidents every one of them, natural and possible, he unfolds the richness of life's opportunities, and the multitude of ways of doing good that are open to every one who is willing to improve them.

"The Man without a Country," and some other of the stories in the volume, are already widely known; and we predict that the rest soon will be. — ED.

Plymouth Pulpit. A weekly Publication of Sermons preached by HENRY WARD BEECHER. New York: J. B. Ford & Co., 164 Nassau Street.

Smoking and Drinking. By JAMES PARTON. Boston: Ticknor & Fields.

This little volume consists of three articles which have appeared in the "Atlantic Monthly," and which have deservedly attracted much notice, entitled, "Does it pay to smoke?" "Will the Coming Man drink Wine?" and "Inebriate Asylums, or a Visit to one." They are written in that bright style which characterizes Mr. Parton's writings, and are also exceedingly weighty as discussions of these great practical moral questions.

The New-England Tragedies. By HENRY WADSWORTH LONGFELLOW. Boston: Ticknor & Fields.

The second of the poems in this volume is a pleasantly told story of the days of Salem Witchcraft; with touches of nature and other qualities of poetic excellence. But we cannot pronounce the volume, as a whole, worthy of the author's fame. — ED.

Manual of Latin Grammar. Prepared by WILLIAM F. ALLEN, A.M., and JOSEPH H. ALLEN. Boston: Edwin Ginn; Woolworth, Ainsworth, & Co.

This little work of 127 pages is worthy of the highest praise, as a monument of painstaking fidelity, and of thorough acquaintance with the structure of language and with the principles of instruction. Within this short compass, in clear, distinct type, and with ample illustration, is given all that is really essential for such comprehension of Latin as is usually attained in the school and college course. We commend it to all who are interested in the cause of education, and believe it is likely to find a wide acceptance. — ED.

Cast away in the Cold. By Dr. ISAAC I. HAYES. Boston: Ticknor & Fields.

A bright tale of adventure in the Arctic regions.

The King's Lily and Rosebud. By ANNA M. DIAZ. Boston: Ticknor & Fields.

Atlantic Almanac for 1869. Edited by DONALD G. MITCHELL. Boston: Ticknor & Fields.

A worthy specimen of the taste and enterprise of the publishers.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Oct. 19, 1868. — Present: Messrs. Eliot, Kidder, Padelford, Smith, Cudworth, Livermore, Metcalf, Reynolds, Ware, Crosby, Lyman, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the following institutions: Female Seminary of the Clinton Liberal Institute, Clinton, N.Y.; Utica Free Academy, Utica, N.Y.; and Young Men's Christian Union, Boston.

They reported that they had requested Rev. James Freeman Clarke, D.D., to prepare a memoir of John A. Andrew, presenting especially the religious aspect of his life, to be published as one of a series of religious biography; and Rev. John F. W. Ware, to prepare a volume of sketches of young men of our faith who lost their lives in the country's service during the war, to be also one of the biographical series.

They also reported in favor of appropriations for the following purposes, which were voted: to publish two books for children, the manuscripts of which were now in the hands of the Sunday School Society, recommended for publication by that Society, and the Ladies' Commission on Sunday-school Books; to publish the new Sunday-school Hymn and Tune Book; to print pages of hymns and tunes, from the Association's Hymn and Tune Books, for the use of theatre congregations; and to issue new editions of the following works: Norton's

"Statement of Reasons," and "Genuineness of the Gospels," "Seven Stormy Sundays," and Clarke's "Christian Doctrine of Prayer."

The Committee on the New-England States submitted reports, received from Rev. J. M. L. Babcock, of missionary work in Northern New Hampshire, and Rev. John Murray, of Houlton, Me.; and recommended appropriations as follows, which were voted: $100 towards the support of Rev. S. D. Robbins, as pastor of the Society in Wayland, Mass.; $100 to the Society in North Chelsea, Mass., for one year; and $250 to the Society in Bedford, Mass., for the coming year, in accordance with the recommendation of the officers of the South Middlesex Conference; to be given on condition that they should repair their church edifice, and hold religious services for one year.

The Committee on the Western States presented a report, in which the following appropriations were recommended, which were voted: $100 to Rev. Dr. Nathans, for missionary work in Sacramento, California, among the Jewish population there, and for service in translating into Hebrew and other languages such of our publications as might be selected for the purpose by the Publication Committee; $400 to the Society in Leavenworth, Kansas, the ensuing year, on condition that the pastor should give twelve Sundays during that time to missionary service, under the direction of the Western Secretary and the Western States' Committee; and $300 as compensation for Rev. P. Wald, as pastor of the German Liberal Christian Society in Columbus, Wis., for the year beginning Aug. 1, 1868, on condition that he should give ten Sundays during the year to missionary service, under the same direction.

The Committee on the Middle and Southern States reported in favor of granting the application of the Society in Wilmington, Del., for aid, to the amount of $1,000 for the coming year; and also of an appropriation of $100 to Rev. A. S. Ryder, for missionary work in Florida, and especially in Jacksonville; and their report was adopted.

The Committee on Theological Education recommended, that, in accordance with the request of the Professors of the Cambridge Divinity School, the sum of $50 should be appropriated

in aid of each of the following students in that institution: James M. Sterrett, Edward L. Stoddard, and Nicholas P. Gilman; which recommendation was adopted.

The Committee on Foreign Missions reported, that a communication had been received, through Rev. C. H. A. Dall, from the Consistory of the Hungarian Unitarians; which, coming too late for the last meeting of the Board, was published in the October number of the "Monthly Journal;" also, photographs of some of the leading men of the Hungarian Unitarian Church; and the Secretary was requested to acknowledge in an appropriate manner the receipt of the communication and the photographs.

The Secretary having informed the Board that, at the recent meeting of the National Conference, various resolutions were adopted relating to the work of the Association, which had not yet been communicated to him officially, he was instructed to refer them, when so communicated, to the proper Standing Committees.

He also called attention to the vote of the Conference, recommending that a collection should be taken up in the churches, on the second Sunday of November, for the Association; and the whole subject was referred to a committee, consisting of Mr. Ware and himself, with authority to take all necessary action in the premises.

The Board then adjourned to Monday, November 9.

INTELLIGENCE.

THE WISCONSIN AND MINNESOTA CONFERENCE held a meeting at Berlin, Wis., on Wednesday, Sept. 16, when officers were chosen for the ensuing year, as follows: President, Hon. A. M. Thomson, of Janesville; Vice-Presidents, T. L. Terry, of Berlin, and J. O. Thayer, of Sheboygan; Secretary, Rev. Duncan G. Ingraham, of Ripon; Treasurer, Abraham F. Clarke, of Milwaukee; Directors, Rev. Thomas D. Howard, of Sheboygan, Rev. Marshall G. Kimball, of Madison, and Thomas Mason, of

Milwaukee. Reports were made by the various churches connected with the Conference, and sermons preached by Rev. C. L. Balch, of Janesville; Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association; Rev. Marshall G. Kimball, of Madison; and Rev. Edward H. Hall, of Providence, R.I., temporarily in charge of the Society in Milwaukee.

Rev. Rushton D. Burr was installed as pastor of the Society in Yonkers, N. Y., on Wednesday, Sept. 16. The sermon was preached by Rev. Alfred P. Putnam, of Brooklyn. Rev. Samuel Osgood, D.D., of New York, gave the charge; and Rev. Octavius Frothingham, of New York, the address to the people. The prayer of installation was offered by Rev. Frederic A. Farley, D.D., of Brooklyn; and Rev. William R. G. Mellen, of Flushing, gave the right hand of fellowship.

The Essex-county Conference held a meeting at Haverhill, Mass., on Wednesday, Sept. 23. After devotional exercises, conducted by Rev. C. H. A. Dall, missionary of the American Unitarian Association in India, and a few words of welcome from the President of the Conference, Hon. Isaac Ames, of Haverhill, Rev. John C. Kimball, of Beverly, the Secretary, presented a report of the work done since the last meeting. This was followed by a report from Miss H. E. Lunt, the missionary agent of the Conference, giving a full account of her experiences in the places she had visited. After the reading of this report, it was voted unanimously to have it printed, and to ask Miss Lunt to continue the same sort of work through another quarter.

The report of the committee on the resolutions offered by Rev. J. Vila Blake, at the last meeting, providing that the Conference inquire into the charges against the National Conference, of making a creed, and exhibiting a narrow and sectarian spirit, was presented. After an extended discussion, the resolutions reported by this committee were passed, to the effect that all who believed such charges should go to the coming meeting of the National Conference, and express and enforce

their views, and that all who wished to be heard on the subject there were entitled to respectful consideration.

At the close of this discussion, Miss H. E. Lunt and the Secretary were chosen delegates to the National Conference, and an address was delivered by Mr. W. E. Matthews, agent of the African Methodist Episcopal Church.

THE SOUTH MIDDLESEX CONFERENCE held a meeting, on Wednesday, Sept. 23, at Winchester, Mass., the president, Hon. Charles Hudson, of Lexington, occupying the chair. Most of the day was occupied with a discussion of the resolutions reported at the last meeting by Rev. Edmund H. Sears, relating to church organization, the communion service, &c., which were finally adopted. The last hour was spent in listening to the experience of some of the pastors present in meetings outside of the regular Sunday services; and the further consideration of the subject was then deferred till the next meeting. Hon. E. R. Hoar, of Concord, and T. S. Harlow, Esq., of Medford, were chosen delegates to the National Conference.

THE YOUNG MEN'S CHRISTIAN UNION, of Boston, dedicated their new rooms, at No. 300, Washington Street, on Wednesday evening, Sept. 30, with appropriate services. Addresses were made by Mr. William H. Baldwin, President of the Union, Hon. Frederic W. Lincoln, Jr., Hon. Josiah Quincy, Rev. Samuel H. Winkley, and Rev. George H. Hepworth.

MR. EDWARD A. HORTON, a graduate of the Meadville Theological School, in the last class, was ordained as pastor of the Society in Leominster, Mass., on Thursday, Oct. 1. The order of services was as follows: Introductory prayer, by Rev. E. C. L. Browne, of Bolton; reading from the Scriptures, by Rev. Alpheus S. Nickerson, of Sterling; sermon, by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer, by Rev. Joseph Allen, D.D., of Northboro'; charge, by Rev. William S. Heywood, of Hudson; right hand of fellowship, by Rev. George H. Young, of Westford; address to the people, by Rev. Crawford Nightingale, of Groton Junction; benediction, by the pastor.

THE UNION FOR CHRISTIAN WORK, in Providence, R.I., dedicated their new rooms, on Friday evening, Oct. 2, with appropriate services. Addresses were made by William B. Weeden, Esq., President of the organization, and Rev. Edward E. Hale, of Boston; also by gentlemen representing the committees of the Union on worship, education, hospitality, and benevolence.

REV. JAMES T. HEWES was installed as pastor of the First Society, Salem, Mass., on Sunday, Oct. 4. Hon. Charles W. Upham introduced the exercises with a few remarks in behalf of the Society. The sermon was preached by Rev. George W. Briggs, D.D., of Cambridgeport, the former pastor; and Rev. Samuel C. Beane, of the East Church, Salem, gave the right hand of fellowship.

REV. CLAY MCCAULEY was installed as pastor of the Society in Rochester, N. Y., on Monday evening, Oct. 5. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill.; Rev. Frederic Frothingham, of Buffalo, N.Y., offered the prayer of installation, and delivered the address to the people. The charge was given by Rev. Samuel R. Calthrop, of Syracuse, N. Y.; and the right hand of fellowship, by Rev. Asa Saxe (Universalist), of Rochester.

THE NORTH MIDDLESEX CONFERENCE held its annual meeting at Nashua, N.H., on Wednesday, Oct. 14, the president, Hon. E. B. Patch, of Lowell, occupying the chair. The subject appointed for discussion was "The Relative Duties of Pastor and People," which was introduced by addresses from Deacon Otis Adams, of Chelmsford, and Rev. George H. Young, of Westford.

Officers for the ensuing year were chosen as follows: President, Hon. E. B. Patch, of Lowell; Vice-Presidents, Hon. Daniel Needham, of Groton, and Rev. Minot G. Gage, of Nashua; Secretary, Rev. George H. Young, of Westford; Treasurer, Hapgood Wright, of Lowell.

THE MIDDLESEX SUNDAY SCHOOL SOCIETY held its annual meeting at Newton Corner, Mass., on Wednesday, Oct. 14. Rev. Henry H. Barber, of Somerville, delivered an ad-

dress, and there was a discussion of the question, "What are the Best Methods of teaching and conducting a Sunday School?"

The officers of last year were re-elected.

THE NORFOLK CONFERENCE held a meeting at Sharon, Mass., on Thursday, Oct. 15. Rev. George Hill (Universalist), of South Dedham, read an essay on the following subject, which was followed by a general discussion: "How may those who neither connect themselves with any Religious Society, nor attend any Religious Worship, be best brought under the Influence of Christian Institutions?"

The following resolutions (based upon the essay and subsequent discussion), offered by Rev. Frederic Hinckley, of Dorchester, were unanimously adopted by the Conference:—

Resolved, That the condition of the large class of persons not connected with any religious society, and more or less withdrawn from Christian influences, demands the most earnest attention and persistent effort of the churches.

Resolved, That we recommend to each church in this Conference immediate consideration and labor for this class in their own neighborhood.

Resolved, That we pledge ourselves, and invite the members of our churches, to a new consecration, in this and in all ways, to the good of man and the service of God.

THE NEW FREE SOCIETY, Boston, who are to occupy the Music Hall, commenced their services there, Sunday, Oct. 18, and a sermon was preached by the pastor, Rev. William R. Alger, on the "Uses and Abuses of Church-going." The Hall was filled.

THE SUNDAY SCHOOL SOCIETY held its annual meeting at Worcester, Mass., on Tuesday and Wednesday, Oct. 20 and 21.

The opening session was held on Tuesday forenoon, Rev. Edwin G. Adams, of Templeton, one of the vice-presidents, occupying the chair. After prayer, by Rev. Frederic Hinckley, of Dorchester, the reports of the treasurer, Mr. Samuel G. Studley, and the secretary, Rev. Leonard J. Livermore, were read, and then accepted. The proposition, made at the last Annual

Meeting, to so amend the Constitution of the Society, that its title should be the *Unitarian* Sunday School Society, was then taken up, and, after discussion, the amendment adopted. A brief discussion followed on some of the topics presented in the Secretary's report, after which the Convention adjourned for dinner.

At the beginning of the afternoon session, officers for the ensuing year were chosen as follows: President, Warren Sawyer, of Boston; Vice-Presidents, Rev. Edwin G. Adams, of Templeton, and Rev. Carlton A. Staples, of Chicago, Ill.; Secretary, Rev. Leonard J. Livermore, of Cambridge; Treasurer, Abraham A. Call, of Boston; Directors, Rev. Warren H. Cudworth, of East Boston, Sidney A. Stetson, of Boston, William H. Baldwin, of Boston, Hon. Henry Chapin, of Worcester, and Rev. John F. Moors, of Greenfield. Rev. Richard Metcalf, of Winchester, then read an essay on "A Training School for Teachers," and the rest of the afternoon session was spent in a discussion of the question of raising the price of the "Sunday School Gazette," and matters of finance.

In the evening, a sermon was preached by Rev. Charles J. Bowen, of Boston.

Wednesday morning, there was a prayer and conference meeting of an hour, conducted by Rev. William P. Tilden, of Boston; after which the regular business session of the Convention began. All matters connected with the finances of the Society were then referred to a Business Committee, consisting of Rev. Frederic Hinckley, Rev. John F. Moors, and Hon. Simon Brown; and then Rev. Samuel C. Beane, of Salem, read an essay on "The Sunday School, apart from the Routine of Class Instruction." A discussion followed the reading of the essay, after which the Business Committee reported in favor of an appeal to the churches for the sum of $5,000, to be applied as follows:—

General expenses, $2,000; "Sunday School Gazette," $1,000; donations of "Gazette" and books, $500; improvement of manuals, $500; resuming (by consent of the American Unitarian Association) the publication of the Sunday School Hymn and Tune Book, $1,000. They recommended also that a contribution should be taken upon the second

Sunday of May annually, and that the local Conferences should distribute the assessment by the same method employed in raising money for the Association.

Rev. William G. Scandlin, of Grafton, moved an amendment, requesting the Unitarian Association to act in the collection of the money, but providing, in case of its declining, that the collection and distribution be done by the Society directly. A discussion followed, in which the plan of a union with the Association, and the best methods of raising and distributing Sunday-school money, were considered. The amendment was adopted, by a vote of 53 to 42, and the report, as amended, by a vote of 42 to 13.

Other matters were discussed; various votes of thanks were passed, among which were two to the readers of the essays, accompanied with a request that copies should be furnished for publication; and the Convention adjourned.

Rev. Almanza S. Ryder has resigned his position as pastor of the Benevolent Fraternity of Churches' Chapel, at Washington Village, Boston, and gone to the neighborhood of Jacksonville, Fla., to reside, where he will do some missionary work for the American Unitarian Association.

Rev. J. Vila Blake has resigned the charge of the Society in Haverhill, Mass.

Rev. George H. Hosmer has accepted a call from the Society in Bridgewater, Mass.

Mr. Isaac F. Porter, a graduate of the Meadville Theological School in the last class, has accepted a call from the Society in Princeton, Ill.

Rev. Nathaniel Seaver, Jr., has accepted a call from the newly organized Society in Davenport, Iowa.

Rev. Henry C. Leonard has resigned the charge of the Society in Albany, N.Y.

Rev. Henry L. Myrick has relinquished the charge of the Society in Northboro', Mass.

Rev. Milton J. Miller, lately of the Christian Connection, and pastor of the Society in Troy, Ohio, has accepted a call from the new Unitarian Society in Geneseo, Ill.

Mr. Zerah Masters, a graduate of the Meadville Theological School in the last class, has accepted a call from the Society in Kenosha, Wis.

Rev. Thomas Hill, D.D., has resigned, on account of the continued illness of his wife, the presidency of Harvard College, and will hereafter reside in Waltham, Mass.

Rev. Abraham A. Roberts has resigned the charge of the Society in Baraboo, Wis.

Rev. James Sallaway, of Clinton, Mass., has accepted an invitation from the committee of the Benevolent Fraternity of Churches, Boston, to take charge of the Society at Washington Village, Boston.

ACKNOWLEDGMENTS.

1868.			
Sept.	23.	From a friend in Milford, N.H.	$25.00
	24.	„ Society in Peabody, Mass., including life-memberships for Mrs. Eliza Sutton, Mrs. Serena Ayer, Mrs. M. J. Cutler, Mrs. A. M. S. Galvin, Mrs. Martha Goodridge, and Mrs. E. M. Little	317.50
	24.	„ First Parish, Portland, Me.	241.37
	24.	„ Rev. George Dexter, as annual membership.	1.00
	25.	„ Westminster Society, Providence, R.I., on account	1,200.00
	26.	„ Society in Gloucester	51.00
	26.	„ Society in Peabody, additional	12.50
	26.	„ Rev. James T. Hewes, as annual membership.	1.00
	30.	„ South Congregational Society, Boston, additional (in all $2,500)	600.00
	30.	„ Society in Arlington	109.37
Oct.	3.	„ Society in Keene, N.H.	220.00
	5.	„ Society in Medfield	31.00

Oct.	5.	From Young Men's Liberal Christian Union, North Woburn		5.00
	5.	„ Society in South Scituate, including life-membership for its pastor, Rev. W. H. Fish		50.00
	5.	„ Society in Eastport, Me., for "Monthly Journals"		41.00
	6.	„ Society in Taunton, for "Monthly Journals".		97.00
	6.	„ a friend, for India Mission		3.00
	10.	„ Society in Calais, Me., to make its pastor, Rev. W. G. Nowell, a life-member		30.00
	12.	„ Society in Buffalo, N.Y. additional (in all $800)		100.00
	12.	„ a friend		5.00
	13.	„ Society in Athol		75.00
	13.	„ collection at meeting of National Conference in New York, for work of Miss Amy M. Bradley	519.15	
		For India Mission	117.25	
				636.40
	13.	„ John E. Williams, New York, for India Mission		50.00
	13.	„ Rev. Dr. Bellows' Society, New York, as amount pledged, at meeting of National Conference, for India Mission		205.53
	14.	„ Society in Leominster		110.00
	15.	„ Third Religious Society (Rev. Joshua Young's) Hingham		75.00
	19.	„ a friend, for Boston School for the Ministry.		50.00
	19.	„ a lady, for African Methodist Episcopal Church		10.00
	19.	„ Rev. Francis Tiffany, as annual membership.		1.00
	19.	„ Society in Quincy		328.40
	21.	„ Society in Dighton		100.00
	22.	„ Society in Syracuse, N.Y., on account		189.55
	22.	„ Society in Bangor, Me.		500.00

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THE

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OF THE

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VOL. IX.] DECEMBER, 1868. [No. 11.

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Edited by the Secretary.

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1868.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Street, Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters for him, on business connected with the Association, should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, BOSTON."

THE OFFICE OF REV. CARLTON A. STAPLES, WESTERN SECRETARY, is in Chicago, Ill., at the Rooms of "CHRISTIAN UNION," 2, Washington Street.

THE

MONTHLY JOURNAL.

Vol. IX.] BOSTON, DECEMBER, 1868. [No. 11.

EDITOR'S NOTES.

THE NATIONAL CONFERENCE.

To the Editor of "Monthly Journal."

YOUR pages are not the ones for a controversy; but I differ so much from your interpretation of the new article in the Constitution of the National Conference, that I would like a further explanation.

I know of nothing in that Constitution now which would exclude the society of Chinese Idolaters recently formed, the papers say, in Portland, Oregon. They do not come under the name of "Unitarian or other Christians;" they are not "Disciples of the Lord Jesus Christ;" they do not wish to devote themselves "to the service of God and the building-up of the kingdom of his Son." But if all these "declarations" simply express the opinion of the majority, and commit in no degree those who object to them, they do not form any constitutional barrier to the admission of the society referred to.

A constitution *must* bind all who meet under it, or it is no constitution at all. Therefore I think that while our debate was perfectly Christian, as you have shown in your November number, we stultified ourselves by passing the amendment which every "outside" paper I have seen understands differently from the "Monthly Journal."

I have no other wish in this communication, or in the sermon I published upon the subject, than to have the whole denomination stand publicly, where I believe most of us do privately, on the side of "Christ and his Church."

RICHARD METCALF.

WINCHESTER, MASS., Nov. 11, 1868.

We had hoped, after devoting so much space in the last number of the Journal to the consideration of the recent meeting of the National Conference, that we should have no more occasion to look back to that meeting, but only forward to the execution of the plans of action which were there commended. But respect for the source from which the above letter comes, together with the fact that, as appears from sundry publications, others share in one way or another the uncertainty or dissatisfaction which Mr. Metcalf expresses, make it necessary that we should add a few words to what we have already said.

We do not propose to go over again the ground covered by our remarks in the last Journal. In the present number we print, at the request of many, a verbatim report, as accurate as could be obtained, of the entire discussion on the proposed change in the Constitution; and we are willing to rest for a confirmation of the correctness of what we have said on a candid reading of this report.

In reply to Mr. Metcalf, we repeat that the action of the Conference, in adopting the amendment, does not in any wise affect the character of the Conference as a Christian body, which in its very name it is declared to be; but it only openly expresses that sacred regard for individual independence which is an inherent characteristic of our denomination, and which was already implied, and indeed distinctly stated, as an essential condition of the establishment of the Conference. As we stated in

the last number of our Journal, the sensitiveness on this point, which seemed at the meeting in New York to be as marked among the most conservative as among the most radical, is by no means a new feature in our denominational character. We have taken occasion to look over the articles written and the discussions held during the years just before and after the organization of the American Unitarian Association, and we find ample illustration of the emphasis which was then put upon this principle of individual liberty.

The "Christian Disciple" for January, 1822, says, "We hold to the principles of religious liberty in their utmost extent, and most unqualified character." — "No examination of the religious opinions of another for admission to our communion or fellowship, with whatever softening pretences it may be proposed, should ever be acquiesced in." — "Liberty of conscience and the right of private judgment should be guarded like the Pass of Thermopylæ, and in the spirit of those martyrs to political freedom who fell there." It would be easy enough to multiply quotations like these to show that the same principle, which, by so overwhelming a majority has just been avowed by our delegates at the Conference, has been held and acted on by our Unitarian denomination from the very beginning of its organization.

Furthermore, although not so distinctly avowed, this principle has been virtually assumed by other denominations; and when we consider their habitual exercise of it, it is a matter of surprise that they should unfavorably criticise the open statement of it by ours.

At the meeting of the Congregational National Council, in 1865,— an organization which very closely resembles in its character and purpose our National Conference, — a declaration of Faith was adopted, setting forth distinct

articles of belief, as embodying the sentiments of the Congregational Churches of America. Now it hardly needs reference to the discussion upon those articles to authorize the assertion that there was a very large minority whose views these articles did not, by any means, express. Yet these men retained their places in the Council, and shared in its proceedings, and probably felt themselves in no way compromised by this action of the Council. They regarded it as thoroughly understood (and it is only on this supposition that their course can be reconciled with honesty) that "all declarations of this Council are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship." Believing, as we do, in the uprightness and integrity of the men who composed that Orthodox Council, we must say that the only difference, as regards this matter under consideration, between them and the members of our National Conference is, that they did not, and we did, consider it worth while and due to fairness, openly to assert the principle by which both alike were acting.

And now, in answer to the particular inquiry of Mr. Metcalf, as to whether, as it now stands, there is any thing in the Constitution of the National Conference that would exclude a society of Chinese Idolaters, we would only ask an examination of the Constitution itself. There the definition of membership is pretty clearly defined as follows: —

ARTICLE I. Therefore, *the Christian Churches of the Unitarian Faith here assembled,* unite themselves in a common body to be known as the National Conference of Unitarian and other Christian Churches, to the end of energizing and stimulating the

denomination with which they are connected to the largest exertions in the cause of Christian faith and work.

ART. II. This National Conference shall be composed of such delegates, elected once in two years, not exceeding three from any church, including its minister, who shall officially be one, as *any of our churches* may accredit to it by a certificate of their appointment.

ART. III. The American Unitarian Association, the Western Conference, and such other theological, academic, or humane organizations *in our body* as the Conference may see fit to invite, shall be entitled to representation by not more than three delegates each.

These are the only provisions in regard to membership. "*The Christian Churches of the Unitarian Faith*" unite in the Conference; which shall be composed of delegates accredited by "*any of* OUR *churches*," or by certain organizations "*in* OUR *body*." We confess that we should have expected, if there were any criticism upon it, that instead of its being a fear that the Constitution would admit a society of Chinese Idolaters, it would rather be charged upon the Conference that it falsely assumed in its name an appearance of broad inclusiveness, by calling itself the "Conference of Unitarian and *other Christian* Churches," when there is no provision whatever for the admission of any but those distinctly Unitarian.

Of course, Mr. Metcalf would say the point is that this new article declares all the rest to be meaningless. This has been many times affirmed to be the effect of this amendment. If so, then indeed it would be an absurdity, and a stultification. But we think it is no such thing, and that its purpose is just what we have above described and nothing more. We know very little of Constitutional Law, except the fact that it is meant to be based on the principles of common sense; and our belief is that common sense would teach that no construction of an instru-

ment would be considered sound that would at once annihilate the organization it is meant to control. "We know that whatsoever things the law saith, it saith to them that are under the law." And so this article, and all the articles in the Constitution of the Conference, are addressed to those only who are included as members of the body to which the Constitution is affixed.

We must end here, so far as the pages of the Journal are concerned, this discussion. Our interest in the National Conference, both individually and officially, centres in what is declared in its first article to be its leading purpose; viz., to "energize and stimulate the denomination with which it is connected in the cause of Christian faith and work." We believe it has already, in this direction, more than justified the expectation of its founders. And our own work in it, and discussion upon it, shall be to help its usefulness and efficiency, in this its great purpose, as much as we can.

DISCUSSION OF THE NATIONAL CONFERENCE ON THE AMENDMENT TO THE CONSTITUTION.

[At the request of the Council of the National Conference, we print the entire debate at the recent meeting of the Conference, in New York, on the amendment to its Constitution. The following report contains as nearly as possible *every word* that was spoken in the course of the discussion. It is believed that such a report will serve better than any thing else to correct any misrepresentations that may have been given, and to make known the spirit and action of the Conference, and the exact intention of the amendment as passed.]

ADDRESS OF JAMES FREEMAN CLARKE.

I HOLD in my hand a resolution which I have been requested to offer, and which has been assigned for consideration this morning. This resolution passed regularly through the Business

Committee, and has come, therefore, legitimately before the Conference now. Before reading it, I should like to make a few remarks on the general subject.

When the Preamble to the Constitution was adopted in this city, I took no part personally in its arrangement, but I supported it. I believed in something of the kind being adopted as the basis of this Conference; I believe in it still; I should not, for one, consent to have it altered essentially; I should not wish to have it altered at all. Not that I care particularly about the phraseology; not that it seems to me a matter of any very great or essential consequence what form of words we use; not that it seems to me we should adhere pertinaciously to one form of words rather than another. There are some advantages in changing a form of expression, because otherwise the form will, in the course of time, kill the spirit. The letter kills the spirit sometimes, and sometimes the best way in which the spirit of a thing can be maintained alive is by letting it take a new form. The providence of God shows us that. Every thing that lives must have a body as well as soul, but in the providence of God it is arranged that the body, after a while, shall pass away, and the soul be incorporated in some new form. So it is in all this outer world; so it is in the world of thought and life. Nevertheless, I should be very sorry if we should tamper, at this time, with the Preamble to our Constitution. We adopted it deliberately, and it is not worth while to change it; and therefore I am glad that the gentlemen who have felt aggrieved by the terms of this Preamble do not ask of us to-day to touch it in any way, but merely to add an explanatory statement, which will relieve them from some real or supposed difficulties in regard to it.

And I am glad, also, to find, by this resolution which has come into my hands, after having been submitted to those gentlemen, our friends and brothers, who have found it difficult to act with us conscientiously, although desiring to act with us and become a part of our body, — I am glad to find, that what can satisfy them is essentially a statement which we have already made, which we have already cheerfully and unanimously adopted, with a very slight addition, which seems to me to be

entirely in the tone and spirit of our faith and of our accepted principles. We have always, as Unitarians, from the first, opposed creeds; and it would be, I think, suicidal if at this time of day we should give up the fundamental and legitimate opposition to creeds, which we have always made a part of the object of our Association. But at the same time, while opposing creeds, we have never meant to oppose the word "creed," but some bad thing in the creed. We have never at any time said, for example, that it was not proper for men to have a definite belief. On the contrary, we have always thought that it was right for every man to have his own *credo*, his own belief, his own creed, and the more definite it is, the better it is. The more definite a man can make his creed, the better; and we have never maintained that it was wrong for two men, thinking the same way, to agree together in stating that they hold this common opinion. If it is right for one man to believe a thing, it is right for two to believe the same thing, or a hundred to believe the same thing, and right for them to say that they believe it, — not only right for them to say it, but wrong for them *not* to say it. We owe it to truth to say what we believe, and if we can unite on any definite expression of opinion, it is a good thing to do it.

What, then, have we opposed in creeds? So far as I now know, after a frequent and careful consideration of the subject, there are only three evils connected with creeds which we have opposed. The first evil we have opposed in a creed is, when the creed is made a condition of fellowship; when men say, "You must express your faith in a certain form of words, or we will not work with you or sympathize with you as Christian brethren." Creeds in that sense have been the bane of the Church. They have torn it into fragments; and for every creed which has been accepted in this world as the foundation of union, there have been generally two new sects. In that sense, making the acceptance of a creed the condition of fellowship, we have always opposed it. That is one of the evils of creeds.

The second evil of creeds has been when they have been made the test of character. A man puts his own conviction in a certain form of words; at least, he cannot see how his conviction can be expressed in another form of words; and so he

says, "If a man does not say that he has my conviction, as my conviction is the source of all the good there is in me, as all my love for God and man is rooted in my conviction, I cannot see how he can love God as I do, unless he has that conviction." In that sense, creeds have been made the test of Christianity, and they have been the source of the largest amount of the persecution that has ever taken place in the world.

The third evil of creeds has been, that they have built up a barrier against progress. When men have said a certain thing in the best way they can think of saying it, they do not like to be shaken out of their old habit of thought and statement. So creeds have been set up as the terminus, beyond which there is no thought, — the *ultima thule* of thought.

It seems to me these are the three evils of creeds, and I do not see any more.

Now, when we laid down this preamble, was it or not a creed in any or all of these senses? If not, no harm done! Call it a creed if you choose, there is no harm in it, if it is not made a creed in either of these senses.

Was it made a condition of fellowship? Certainly not. On the contrary, we passed a resolution saying explicitly that it only represented the opinion of the majority, and that the minority were not bound by it. Nevertheless, the majority welcomed them to our Convention, and rejoiced in having them as co-workers. It was not, then, made a condition of fellowship.

Was it made a test of Christianity? Far less. There is not a man who has spoken on this preamble who has not taken pains to express his love for the Christian character and nobleness and truthfulness of those who did not subscribe to it. It has never been made a test of Christianity.

Has it been made a bar to progress? Not at all; since at any time this Convention can, by a vote of two-thirds of the delegates, take away any part of the preamble. There is a limitation to it. Therefore it seems to me it is not objectionable in any of the senses in which we have ever complained of creeds as objectionable.

Then, I ask, is there any use in it? — for it is not enough that it should be unobjectionable: it must be of some use. To my

mind, it is of the greatest use, and, I suppose, to the minds of a majority of the Convention who adopted it. It is to me a matter of the utmost importance that in some way or other (I do not care in what way) we should designate ourselves deliberately as a Christian body; as a body who believe in Jesus Christ. We do not want to cut ourselves off from connection with Jesus Christ and the great body of believers. The Unitarians have from the first consented to be recognized as nothing less than Christians, and it has been one of our complaints against other churches, that they have said, that because we did not accept their statements concerning Christ, we were therefore not Christians. But, more than that, it is not a question of reputation or a question of position. To me, and to a large part of this body, as I believe, it is a question of life; of personal religious and ecclesiastical life. To me, speaking individually, — and I speak as the representative of a large body, probably a majority, of the persons who adopted the preamble, — to me, Jesus Christ is my mediator, — a mediator between me and the Father. To me, not only was he a mediator centuries ago, but he lives to-day, is with us here to-day, and with all who are in his spirit, and through him, by maintaining that connection with him, we are branches, living branches, of the Tree of Life.

I do not want to preach, but I say, in just so many words (and I do not know but I have expressed it sufficiently), that we cannot do without some loyal, open, positive declaration of faith in Jesus Christ.

As regards these phrases, I will not say I am indifferent: I will say I am not positive. The word "Lord" has been objected to. If any other word can be found which will express the idea, I am perfectly willing to accept it. I have endeavored to enter into the minds of our friends who have objected to that phrase, and I think I can understand some of the grounds of objection. I know it can be used in a bad sense as well as a good sense, and it has been. For example, we can say that Jesus is our Master, and that whatever he is represented as saying in the New Testament we are to accept, though it goes against our conscience and reason. Now, not one of us would

accept the phrase in that sense; but there is a possible construction of it, by which we bring in our reason and power of judgment to compare this and that thing. When, therefore, we say Jesus is our Lord, what we mean is, that Jesus has power to teach divine truth; that he came full of truth; that we cannot do without his truth; that wherever he spoke, his words were fragrant and redolent and alive with that truth; and that we must find out as well as we can by our reason, conscience, and Christian experience, and the Christian experience of the universal Church, what it was he meant; and when we find that out, then we have got something solid to rest upon.

Now, it is very possible for the phrase to be misunderstood, and, on account of that possible misunderstanding, I suppose, Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." We have got from him that which we see to be true, and that is what our friends will accept on the other side. When they get from Christ what they see to be true, they receive it gladly, cheerfully, and are thankful to him for it; and we can receive nothing else but what we see to be true. There is, therefore, ground, more or less good, for objection to that phrase. I do not object to it, because I think the sense is intelligible enough in which it is accepted, and therefore I should be sorry to have it changed. I can think of nothing else that would express my idea.

So of the other phrase. When I read of "the kingdom of his Son" in the preamble, I understand by that the kingdom of God's truth and love in this world. I understand that Jesus spoke sometimes of his kingdom, and sometimes of his Father's kingdom, interchangeably. He did not hold himself fast to either phrase. In our daily prayer, we do not say, "May Christ's kingdom come;" but we say, "May thy kingdom come." I do not know but that is an objectionable phrase; nevertheless, I shall be very sorry to see any thing altered in the preamble, because I think it would seem that we had given up something which we do not mean to give up; and therefore I thank our friends for not asking us to alter this preamble in any particular.

They are perfectly willing it should stand as it is. They do not want any alteration: they only want an explanation. And what they want is this: they want the following amendment to the constitution, as the ninth article: —

ART. 9. To secure the largest unity of the Spirit and the widest practical co-operation, it is hereby declared that all expressions in this Preamble and Constitution are expressions only of a majority of the Conference, committing in no degree those who object to them, and depending for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship.

I cordially assent to that. I should be glad to have that made fundamental in the constitution, because it is what we all believe, and what we all say. Then there is this additional sentence: —

"And that we heartily welcome to that fellowship all who desire to work with us in advancing the kingdom of God."

That also has been already done. We have heartily welcomed to our fellowship "all who desire to advance the kingdom of God." Therefore I should be ready, if it can be done, to have that amendment of the constitution passed to-day. But I confess I see some practical difficulties. The constitution says that it shall not be amended "except by a vote of two-thirds of the accredited delegates," &c. I foresee that we shall have a good deal of difficulty in finding out who are the accredited delegates.

The PRESIDENT. — If there is no point made upon it, there will be no trouble.

REMARKS OF REV. ROBERT COLLYER.

I very gladly rise to second the resolution that has been offered for the adoption of this article. Our dear good friend, Mr. May, of Syracuse, who is kept at home by sickness, desired earnestly to do this, and if he could have been with us, would have done it this morning; and he wished, as he could not, that I, if it was convenient and right, should do it for him. I would gladly do it, also, as a thing personal to myself, and something that I want to do.

I suppose it is not a secret to most of the Convention that I

voted, at the first and second Conventions of our body at New York and Syracuse, against the preamble to our constitution; and I voted against it for this reason, that while I trust I would not give way to any man in my loyalty and allegiance to that great person I love to call "Jesus Christ our Lord," I do not want any convention to insist that I shall hold this allegiance, and then explain, define, and settle it for me. I want to be left free in that particular, because I feel it is one of the most essential things in my Christian life. If any convention of American citizens should get up a preamble to the constitution, and before they would admit that I should be called a loyal American, should insist that in a certain clearly defined sense, which they themselves had settled, I should say that I believed in Grant, who is the great captain of American salvation at this time, I should want to tell them that they had better let the definition alone; that I could believe in Grant with all my heart and soul and mind and strength, and in a military sense, and in other senses, could very well accept him as the captain of our salvation.

Now, I feel something like that in this matter of accepting Jesus Christ. He is the Captain of my salvation, — I am not ashamed here or anywhere else to say that, — my spiritual leader and guide. When I gave up my relation to the Methodist Church, I never thought for a moment of giving up my relation to Christ; and when somebody said, "Have you not given up his divinity?" I said, "No; but I have taken up his humanity." Now, that remains so to this day. I feel it in my deepest heart as I make these remarks this morning. It seems to me that the adoption of the proposed article would do away for ever with any desire on my part to vote down this preamble to the constitution. It would leave it exactly as I should like to see it, — leave us all as free as we want to be or ought to be; and I think it would allay for ever this irritation, this feeling that pervades many of the body, and that we might all be united and dwell together in unity, with one soul. It has been intimated in plain terms, that if this article can be adopted, it will do away with this feeling, and give a great many men an opportunity to work with our body that they would not find otherwise.

We all have our different definitions of the life and character and spirit of Jesus Christ, and, in their way, I have no doubt that others feel as great a loyalty, as great a reverence, as deep a devotion, to this life and character and spirit as we do; and I most earnestly desire, for one, to see every one of these men intimately united to this whole body of Christians; and then I will tell you what will be the result.

I knew a man who, about eighteen years ago, left a monarchy, and came to live in a republic. When he came to this country (for this was where he came), he felt a little disturbed in his mind about the authority of the new government under which he had come to live. The thing was not clear to him at all. He did not know that he could give up his allegiance to Queen Victoria, that he could take on allegiance to the man who happened to be President then, and swear to be a true and loyal member of the republic of which he had become virtually a member. The republic let him alone. It invited him to tea; it held out its hand to him; it shook hands heartily, and made him feel, that whatever he felt about the republic, the republic felt all right about him, and that he might stay here and have all the advantages and all the good he could possibly get out of the relation, without swearing out or swearing in. It let this question of the definition of his loyalty to the republic alone, and so the thing stood for seven years. At the end of that time, the man began to say, "Now, it seems to me, that I can go a little deeper as an American citizen than I have gone up to this time;" and so he went to the court-house and swore out, and then he went and swore in; and so he became finally, by simply living among Republicans, by simply being with them and acting with them, as good a Republican as if he had been born here and brought up with all the traditions of the country tingling in every vein of his body. And he will give place to no man to-day in his loyalty to the American Republic, while still he feels the old love for the mother country, and for the noble woman who is queen of that country also.

This is what is coming if we open our hearts wide and our doors wide. Do not draw bars and bolts of definition against the entrance of those ingenuous souls who want to come in and

live with us. If they differ from us now, in the course of time they will become, in every respect, so entirely of our spirit, that while they may still have their own opinions, — and God forbid that they should not have their own opinions! — while they may have their own convictions, — and we are the last men in the world to hinder them from having their own convictions, or giving the fullest and freest expression to them, — we shall find that they are with us in spirit, and, in many things, willing to go further than we are ourselves. We are now inviting them to come and take a place in our convention, and be with us in the great and noble work which God has opened before the liberal Christian body in this country.

REV. MR. HALE'S ADDRESS.

I rise to support the amendment, most heartily and cordially. I hold, as a matter of constitutional law, that that is the constitution of the Convention, historically, already. I do not care to go into the history of this matter now; at another time I will do so, perhaps. I will simply say, that what I call the great Catholic plank of the constitution of this Conference was introduced by and for the conservative wing of our body; that it secured the presence with us of the conservative wing of our body; and now, if it happens that that plank answers the purpose of the radical wing, it seems to me that we ought, in manliness and Christian courage, to see that it is embodied in the platform. When it states, "that we heartily welcome to our fellowship all who desire to work with us in advancing the kingdom of God," it merely states the simple truth at the bottom of the heart of every religious man; it simply says what I say, and what I suppose every clergyman here says, on communion Sunday, that while his own church is ready to celebrate the communion, he invites all who hear him to unite in that celebration, if they desire to do so, and can do so, in acknowledgment and interpretation of the character of Jesus Christ. We offer that same fellowship here to those who are willing to work with us, "in advancing the kingdom of God."

I am often reminded of the test of my venerable friend, Dr. Wayland, the President of Brown University. When one and

another sectarian asked him if this man was a Christian, or that man was a Christian, Dr. Wayland always said, "Do they stand the Master's test? Can they cast out the devils?" Our friends come here to us and say that they want to cast out the devils. They say they do not feel certain that they can cast out the devils alone, but that they want to work with us in casting out the devils, because we have got some methods of casting out the devils which they would like to join in and adhere to. For one, I regard that overture of theirs precisely as I regard the overtures of gallant Hungarians, Frenchmen, Poles, and Germans to join our army. If they were willing to fight under my banner, if they were willing to fight with my leader, if they were willing to fight with us, I asked no questions as to their interpretation of banner, leader, or cause. I gave them the right hand of fellowship.

I have always supposed that these were the principles of our Unitarian body; certainly I have supposed that they were the principles of this body; I suppose they are its principles now. Should any gentleman ask me if I think the new article adds to the constitution word or tittle, I should say, No. I should say, that I thought that, historically, fairly, the very words printed here are in that constitution already. It is because I think so that I vote for it now. I am the last man in this Convention, I think, to have any desire to cut off the Unitarian Association from the Church of Christ. It is because this body votes itself, considers itself, declares itself, an integral member of the great body of Christ, that I am with it, and am standing here. It is because these gentlemen wish to work with us under that declaration, under that preamble and constitution, — to work with the "National Conference of Unitarians and other Christian churches," — that I offer them my hearty fellowship, as in my own church, as I have said, I offer the right hand of fellowship to any who will come in and work with us there.

Last night, when I was asked by the gentlemen who had agreed to this amendment, if I would move its adoption, I declined, because, as I have said, I regarded it as already in the constitution, historically; but I said I should certainly favor it, if it came up. When I left the hall, I took occasion to take

counsel of some of the most conservative men I knew in this body, to see if their impressions agreed with mine; and I need not say that I was pleased to find that, without exception, they did. And yet I will not say that I permit myself ever to be governed by the advice of other gentlemen, however highly I respect them; and, as we are among friends, I will say that in this matter, I went to higher authority; I went to the authority to which I always go, and which I am proud to recognize as the authority which I follow when I can find its direction; and, remembering the words of the Lord Jesus to the young scribe who had given his view of the first commandment and the second commandment in the Law, — remembering how he said to him, "Thou art yet far from the kingdom of God," and yet offered him the right hand of fellowship, — I felt that I had no right to refuse mine to men who were at least in that same position. The fellowship is predicated on the "desire to work with us." The friends whom I have around me here well know that I, for one, shall construe that statement with great strictness. I shall expect to see this faith shown in works. So far as I am concerned, I shall expect to hear very little talking, and to see a great deal of working, in any relation we have with them. It will be for these friends hereafter to determine what working with us may mean; but certainly the desire to work with us seems to me to come within all of the Master's requisitions.

ADDRESS BY REV. MR. CALTHROP.

There seems to be such a noble unanimity in this great body of delegates, that all I desire to say is simply this, in all candor and honesty: I will allow myself, for this moment, to stand as the representative of those gentlemen who agreed to this amendment, and I say on behalf of every one of them, that they do not want to speak a word. No other word shall we utter, no complaint will we make, provided this is carried. I feel that the less I say, the better, in this matter, because my heart has been so touched with the nobleness of these three speeches that I have heard. Why need we further witness? I simply state this for the information of any delegates who may be ignorant of the fact, that the gentlemen who consulted upon this matter

simply took the resolve, which was the actual call, the trumpet call to the churches to assemble here at the first Conference; took it word for word, save and except the words that were required to explain the present situation. Half the strength of this resolution would have satisfied us, because that had already been offered and unanimously carried. For that reason alone was this ninth article put in so strong a form. Gentlemen, it is a splendid opportunity. The Father and Lord of men, and Him whom I delight to know as the great Head of the Church, looks down in benediction upon our return to perfect peace and brotherhood to-day.

ADDRESS BY REV. DR. OSGOOD.

The spirit of what has been said seems to me to be most admirable, and it is sure to prevail; that is, the spirit, whatever may be the result, with regard to certain ideas connected with that spirit. We have followed a very simple course in the organization of our Convention. When we came together, this preamble was introduced. I had nothing to do with it, and was not particularly fond of the phraseology, though I liked the idea; and when the matter was debated, I took this ground, that the idea of the preamble we did not make: we simply found it. It is the root from which our denomination originally grew; the spiritual authority of our Lord Jesus Christ. And when the question came up, "Does this exclude those who are called the more liberal community in our body?" — I took occasion to say, that I thought not; that we stated precisely what we were; that we declared our *status* as brethren; and so we continued on our denominational platform. That was the position taken here at the first meeting, and at Syracuse the same idea was carried out. It was stated, in words essentially like the first part of this amendment, that there was to be no attempt to coerce the individual conscience; that the old Christian liberty was to be retained. That seems to me to be enough. I do not see any particular reason for making any additional statement. But if an additional statement, which shall be true to our understanding, will place the body in a better position, I am for it; and I have put in three words here, which will

make this article of the constitution congenial with my thought, and, I should think, with the judgment of the Convention. I would propose an amendment, putting in these words: "In Christian faith." It will then read thus: "And that we heartily welcome to that fellowship all who, in Christian faith, desire to work with us in advancing the kingdom of God."

That is the ground on which I would stand: that as a "Conference of Unitarian and other Christian churches," we are Christians; we stand on that ground, and we welcome to our fellowship all who, as Christians, will work with us. We are very ready to do what good we can to other persons, if they accept our ministrations and join in our charities; but as a "Conference of Unitarian and other Christian churches," our belief is the Christian faith, and not general Theism or Free Religion. It is very well to be amiable, to be broad, to go for the largest liberty; but the liberty that I advocate is the liberty wherewith Jesus Christ hath made us free.

Now, if the question be as to liberty of thinking, I would take very broad ground. It seems to me that we are not free in our thinking; that we are losing our position as a liberal Christian body, of large theological views. We are running on in certain ruts. The great thinkers of Christendom have had very little fellowship with much of our recent thought. We want a deeper philosophy, a profounder criticism. We want a larger fellowship with the highest thought of the present day, a deep sense of the revelations of science, — not that miserable science that in its naturalism would virtually say that the world made God, instead of the Christian doctrine, that God made the world, but a science that affirms itself Hebraistic as well as Hellenistic, and which is following, in divine order, the divine laws.

In our body we have very important elements that are sometimes antagonistic. Let us be broad enough to take in all the elements. Now, this young blood, it does not need patronizing, and it is strong enough to affirm itself. We want it; we want all the young blood in our body; and instead of asking these young men to be what is called "fogyish," I would say, let them be bolder, and soar on a broader wing, and rise upon a nobler pinion toward the eternal Fountain of Truth. There is a great

deal of that which is called liberalism, which shows itself in insanely trying to sever the connection between the present and the past, which scorns history, which would make it out that our liberty consists in freedom from restraint; that we came by a kind of spontaneous generation of our own will, instead of being the children of the past. I do not call that wisdom, — it seems to me utter puerility; and there is a great deal of the thought that is set forth as being the uncommon thought of our time, which is not liberalism, which is the merest superstition, a revival of the old Oriental follies. Give us Christian liberty in all good directions, liberty to go forward, and liberty also to hold to our denominational root.

I think that we should see to what things tend. Now, here is the point: Are we a body on the basis of free religion in general, and, having adopted this platform of Christian loyalty, do we say it does not amount to any thing, that, as a body, we are not bound by it, and we will take in all who are willing to work with us, under a vague kind of Theism, or are we unmistakably Christians? That is the point. There is a great deal of thinking and acting that comes in the form of work for the kingdom of God that is utterly unsound. Free Religion is sometimes carried to Free Love. I am told that in one of the leading organs of the Free-Religious movement there have recently been two assaults on the ordinance of marriage. We do not want that. We want to go to the real principle. We want to have it unmistakably understood whether we stand on the Christian platform as a Conference of Churches, or whether we are out-of-doors in Free Religion.

That is my position. I do not know that anybody thinks as I do in this matter, but I move that amendment in the spirit of the largest liberty and fellowship with all Christians, and with good-will to all persons who are unwilling to say that they can work in the Christian faith, but who are willing to work generally for the kingdom of God. For Christ and for his Church I give my vote here to-day, and as a member of his Church, I can have no affinity with anybody who stands on a platform more lax than that.

REV. DR. BELLOWS' ADDRESS.

I never rose to perform a more painful duty than I now rise to perform. If I can judge truly of the minds of this Conference, and of its intentions, by observing the thoughts of those who have spoken before me, and the general direction in which they have agreed, and the heartiness of the assent that has been given to those opinions (I refer to the opinions of the three gentlemen who spoke first), I incline to think that this is perhaps the last time I shall have the pleasure of addressing my Unitarian brethren. Much as I love them, I have not the least idea of being put constructively out of the Christian Church, or of being in the least degree compromised in my own position and attitude in respect to a positive faith in Christianity, by any action of this Convention. I want to meet this matter flat-footed, and deal, not with words, but with things.

I have too much respect for the gentlemen who have brought in this amendment not to believe that they know what they mean; and I have too much respect for them to believe that they wish us to mix this matter up in any rosewater mush of unmeaning concessions. We want the plain facts before us; and then when this Convention is prepared to act in full view of the plain facts, when it knows just what it is going to do, and does it, in the face and eyes of the facts and of the consequences, certainly, if it shall decide to pass this amendment, or any thing like this amendment, or to put any gloss upon our preamble, or to throw open this Convention any more broadly, emphatically, and distinctly than the preamble throws it open, I for one should feel it incumbent upon my respect for the Convention, my love of peace in the Convention, my desire to leave the Convention to its own will and its own path, and not to be a thorn in its side, an entering wedge of division, a perpetual protest against its wishes and desires — to go on my solitary way, asking nobody to go with me, but going where my duty to my Master and my Lord Jesus Christ calls me.

I beg that nobody will suppose that I think so much hangs upon what I think or do or say, that these words are to be regarded in the least as a threat or challenge. God knows that I

have no such meaning in my mind. I say it with profound solemnity, from a profound sense of duty, from the profound conviction in my mind that this body is placing itself, in the eyes of the Christian world, upon the side of infidelity. I do not say it means to do it; I do not say there is a man here, on either side, who means to do it; and if you do do it, I do not believe you will do it meaning to do it, or thinking you are going to do it; but it is because I am persuaded that you are doing it, that you are opening the flood-gates of infidelity, that you are saying it is of no consequence whether a man believes in the personal authority of the Lord Jesus Christ, or no, that it is of no consequence whether we have a historical Church or no, that it is of no consequence whether we believe, individually and personally, or collectively, in the guidance and direction of the Lord Jesus Christ or no, — it is because I believe this that I say these words.

This is no new question, dear brethren. It is a question that has come up in the Church again and again; and those who have taken the side that you are now called upon to take, have rued most bitterly the consequences. What does Priestley say, in his history of that period of the Christian Church between 1688 and 1802? And here I stop to pay a tribute of profound respect to that scholar, philosopher, and sweet saint, whom it is the custom in America, and I confess it has been too much my custom, to describe as a vague, as an unsound, as an unserious divine; at any rate, as a most unwise and unsagacious spirit. I believe that in his own day and time, there was not a nobler man on the planet, or a braver or more heroic Christian; and I honor him, saint as he was, from the bottom of my heart.

"In the mean time," he says, in his history, "an attempt was made by the enemies of Christianity to substitute in the place of Christian worship one of simple deism, and the government proved it by allowing the *Theophilanpisti*, as they called themselves, the use of the churches. An attempt of the same kind had been made in London some years before, and a scheme of the same nature had been proposed by Voltaire. But it appeared from all these schemes, and from this in France as well as the others, that where there is no belief or revealed religion, there will be no zeal for any sufficient to keep up any form of worship.

These societies, favored as they were, sunk gradually into neglect and contempt."

Brethren, we have precisely the same state of things over again. The science, the materialistic philosophy of the world, in our age and time, are all striving to crush Christianity out of sight. They are teaching us that there is no supernatural authority for the gospel of Jesus Christ. They would have us believe that that is something that is absolutely impossible. They "pooh-pooh" the whole evidences of historical Christianity. I do not claim to be a great scholar, nor a person who has devoted his life to a critical examination of these authorities; but I have common sense, and I have applied that to a careful study of this question; and if I know any thing, I know this, that the people who talk about the weakness of the evidences of Christianity, are generally persons who never looked into them; and I believe, from the bottom of my heart, that Christianity will outlast, in its historical name and title, the name and fame of every person, whatever he may be, who has ventured to denounce or dispute it. I bind myself to faith in the gospel of Jesus Christ; and, furthermore, I am a churchman. I believe in a historic Church which has descended from Jesus Christ; and it is because I see a secret design to undermine that Church, to make light of that Church, to distract attention from that Church, that I oppose this change in our preamble. That, if I know any thing, I know to be the secret *animus* of most of those who are opposed to the preamble to the constitution of this Convention, and I believe they are men honest enough to say so. They do not want us to deceive ourselves into the belief that they are in substantial agreement with us. I say, let them stand with us. Heaven forbid that we should push one out, shut our doors against them, or change any thing in that generous preamble, which was adopted for the sake of giving them shelter. It was not merely for the sake of sheltering the conservative side, as Brother Hale said. I drew it up, and I know it was meant to give shelter and protection to both sides. That preamble is wide enough —

At this point, the president rapped, to notify the speaker that his ten minutes had been exhausted. A motion was made for an

extension of the time, but Dr. Bellows refused to go on, saying that he had spoken his whole mind, and he could not make it more plain if he talked a month.

Rev. ROBERT COLLIER. — I would inquire if the amendment was seconded?

The PRESIDENT. — It was not.

Rev. A. D. MAYO. — I second it.

REMARKS OF REV. MR. HEYWOOD.

We all feel the significance and solemnity of this occasion. Let me say, in the first place, that I am heartily in favor of the amendment of Dr. Osgood, and hope it will prevail; but whether it prevails or not, I hope the amendment to the preamble proposed by Dr. Clarke will be adopted. And for these reasons: Yesterday morning, when you, Mr. President, made your introductory remarks, I listened with exceeding interest to them, and my interest was very closely attracted by what you said in reference to the good old sacred history of Abram. In alluding to him, "the father of the faithful," and "the faithful one," you spoke of Lot as having left him, and expressed the hope that, as Abram went after Lot to bring him back, so there would be a spirit in this great Convention that would lead us to go after any Lot that there might be who had been inclined to leave us. Last evening, sitting in the solitude of my room, I thought I would look again at the beautiful story of the "father of the faithful;" and I found that Lot left Abram because there was a difference between his herdsmen and Abram's herdsmen, and not because there was a difference between himself and Abram at all. I found, moreover, that when the good old father, whose faith makes his name stand out as the name bright and luminous through all time, for his simple trust in the Father of us all, — I found that when he went after Lot, who had left him when he so generously gave him permission to go whichever way he chose, he went after him because poor Lot had got into terrible difficulty; he had fallen into the hands of the Philistines. He had looked towards the plains of Sodom, then a fair and beautiful land to the eye, and had gone there, and cast in his lot with the people there. Then came in Chedorlaomer and Tidal, and

those other kings with unpronounceable names, and took the goods of Sodom, and Lot was taken captive and carried off. Then it was, when Lot was in the midst of captivity and trouble, that the good and venerable man went after him, and brought him to himself, and brought him to the dear faith that he had not had before; not altering one iota of that faith, not changing any preamble at all, but bringing him to it. Mr. President, Lot remained with him awhile, and then retired, and fell into still greater difficulty than before; but that does not matter particularly with reference to the point before us.

Sir, I have been trying to think if there was any way in which this National Conference, representing Abram, could go after those friends who, for one reason or another, have seen fit to separate from us in this great work; and I confess I did not see any way, for it appears to me that for a Christian body to hesitate in any measure in regard to expressing, in preamble and in constitution, in Church life and in all their being, their faith in the Lord Jesus Christ as their Master, is one of those strange paradoxes that may exist (and we know they do exist), but how they exist almost surpasses our power of thinking. Therefore, I did not see how I could lower at all that standard, in order to bring any wandering Lot back to the fold; and therefore, sir, with my poor limited vision, I apprehended (which I dreaded with all my soul) that we might have discord and separation. But, sir, when I came into the house this morning and heard that amendment, then the thought came to my mind, "Why, Abram, during the last two conferences, went out after Lot, with this declaration, that we, in whatever we do, only bind the majority." He went with that declaration twice, at least, in order to give Lot an opportunity to come back, and Lot did not see fit to come back; and now the Conference, in its Abramic spirit, seems to desire a third time, and in more specific form, to offer that opportunity of returning; and therefore it seemed to me the way was opening in which we might preserve the integrity of the body, and avoid the painful duty of doing any thing that should seem to jar upon the tenderest conscience, the most sensitive feeling, of any earnest Christian inquirer.

Mr. President, our friends, in saying that they are willing to

accept this amendment, say that they come and take their places with us, as a Conference of Christian churches. Our preamble says that. It stands out in very bold words. All that is said in the constitution states or implies that we are a Conference of Christian churches; and if any come to unite with us in this Conference they pronounce themselves as being, and wishing to be regarded as, Christian churches. I cannot, therefore, look at this question in the light that Dr. Bellows does, whom I love with my whole heart, and for whom I have such profound reverence, that when he says a thing, and I see occasion to differ from him, I distrust my own judgment. This Conference, I say, upon the forefront, and written in letters of living light, declares itself a Conference of Christian churches, and when men desire to unite with us, they declare themselves as wishing to be regarded as Christians; and, sir, that being the case, shall we say to any, "Stand aloof"? Would our dear Lord and Master say that? Would St. Paul say that? I think not. I believe in the sincerity of these friends, I believe in their honesty; but I utterly differ from their philosophy. I do not believe there is any thing substantial in it; I have no sort of faith in this neology and this extreme rationalism, which would put Christ out of the New Testament and out of his Church; but I believe these friends, if they come in at all, will come in honestly, and I do think we should now open the door again, and, in the spirit of Abram say, "Now come in and work with us for the extension of the kingdom of God, and may you never return to Sodom!"

REMARKS OF D. L. SHOREY.

It will be remembered by all the delegates who were at the Conference at Syracuse, that this whole matter was discussed and decided with entire unanimity. It will be remembered that the gentleman who spoke next but one before me (Dr. Bellows) spoke his mind fully at that time, and gave his entire assent to the very substance of this amendment. I think I cannot be mistaken in this. Therefore I say that he must have got some new light since then, if he supposes that simply putting this amendment into the constitution (which was then, as before, declared to be the precise sense of the Conference) is going to

upset the Unitarian denomination, so that he will be obliged to secede from it. I say, it is patent that he must have got some new light since that time.

Now, what are the facts? This declaration has stood before the Unitarian body for three years, substantially as now; and I appeal to this Conference, representing the intelligence of the Unitarian body, I appeal to those who have known it the longest, and have worked in it most faithfully, I appeal to their moral sense and their conscience, — if there have been any three years in its history when there has been so much work done for Christ as there has been done in those three years. I appeal to the sense of this Conference if there have ever been two days in which that vital life has had better expression than it has had in these two days in this hall. Because it is now proposed to put into a more formal expression that which has been the understood sense of this body for three years, is there any reason to make this great disturbance about it? I say, No. I say, that inasmuch as this matter has been fairly and candidly and carefully considered by those representing both wings of this body (if we have two wings), I hope the Conference will adopt this amendment, just as it stands. For my part, I care nothing for preambles: I am content with the record that Unitarianism has made in this country, as a Christian body. I am content to work with it, in my humble way, as long as I live, without any preamble whatever. I am willing that Unitarianism should be left from year to year to state itself, and I will risk the result.

REMARKS OF REV. R. L. COLLIER.

I cannot in any wise understand how any Unitarian, with the historic antecedents of the body in this country, can possibly object, on any ground, to the putting of this article into the fundamental constitution of this body. When I took my neck from one dogmatic yoke, it was not for the singular purpose of putting it into another. When young ministers and members of other Christian denominations get tired of the limitations and restraints of the dogmatic churches, their poor sighing, grieving hearts would not turn toward any body of Christians that would refuse to commend the temper and indorse the sentiments of this article.

I dislike to say that I am a conservative, but certainly in my theology, certainly in my deepest convictions, certainly in the philosophic relation that my soul bears to God, certainly in the emphasis that I place upon the mediation of Christ, I am a conservative of the conservatives. But I cannot compel other men to be: I would not if I could. But, sir, the passing or refusing to pass this article will not change one iota the general convictions of any man in the denomination. I believe if my blessed Master were here to-day, he would say, as before when on earth: "Master," said John, "we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." And Jesus said unto him, "*Forbid him not; for he that is not against us, is for us.*" I believe in my heart that these men are for God; and, whether or no, wittingly or unwittingly, they are for Christ and his Church. And I am frank to say to-day (not, however, representing my Church, not representing the Unitarian Christians of Chicago, but standing alone), if it is the temper of this body to refuse to insert this article into its fundamental law, they may consider me out; for I stand where I have always stood. I will consent that this body shall define my theology, but I demand that it shall not limit my liberty.

REMARKS BY REV. O. B. FROTHINGHAM.

GENTLEMEN, FRIENDS, AND BRETHREN, — I am sorry that this discussion came up. I was not privy to it, I had no purpose to raise it myself; I considered it entirely at rest. My only object now is to come, if possible, to some fair understanding. I wish to be entirely sincere, and if I seem to speak for myself more than I should, I beg you to understand that it is not in any vanity or conceit or feeling of self-importance, but only because my position is a little peculiar as regards these gentlemen who make this application this morning. I make no application. I do not ask to come in. I think I have just as much right to be here this morning, a gentleman and a man of honor, who, when he does a thing, must be presumed to do it sincerely and honorably, as any other gentleman who is here to-day; but I wish this thing should be distinctly understood from my point of view. I sympathize in great measure with what Dr. Bellows says. I

sympathize very cordially with what my Brother Collier has just said. I think I appreciate the whole ground, in its strength and weakness, and both in its strength and weakness I would like to say one word upon it.

When the National Conference first met in New York, I went there, like so many others, expecting a hospitable welcome. I thought I did not find it, and I have repented since of some bitter things I said at the time, in a moment of impulse and passion, which has long since passed away. I left the Conference. The next year, when the meeting was at Syracuse, I did not attend. My radical friends came to me and remonstrated. "Why don't you go and fight it out?" — "Fight it out! There is nothing to fight. I do not want to break down any man's windows and creep in from behind. These men do not want me there; and if they do not want me, I do not wish to be there." It was evident from the *animus* of that Conference that they wished to renew the works of the Unitarian Association as it had always been prosecuted; I was not prepared for that, and I stayed outside. Consequently, I did not go to Syracuse. I did not approve of the action of the radicals at Syracuse. I said so at the time, and I have repeatedly said so since. But at that Conference, as has been well and fairly stated this morning, it became distinctly understood that this preamble was not to be regarded as a bond or pledge, or any statement which was intended to fence in or fence out anybody, but was the voice of the majority, by no means binding on the minority who disagreed with it, which minority, as also the majority, were at perfect liberty to put their own construction upon its words. After that, I felt perfectly free to come into this "Conference of Unitarian and other Christian churches." Mine is a Christian church. We are represented here as a Christian church. We have two delegates here, chosen by us as a Christian church. I am here as the pastor of a Christian church. I am also President of the "Free Religious Association." I hope that my friends will pardon me if I did feel a little hurt this morning at some of their insinuations and hints about the "Free Religious Association." I started that Association, with a few others, not for the purpose of running in antagonism to the Uni-

tarian conscience, not for the purpose of starting any different train, running in an opposite direction; but understanding perfectly well from the remarks of the gentlemen who conducted that Conference, that they did not mean to undertake a certain work, we proposed to attempt to do it outside of that organization. Dr. Bellows, in his beautiful sermon of Tuesday evening, said, "We have a certain limited work to do: we are bound to do it; and if any gentlemen have a work to do outside, God speed them in it." I was one who thought there was work to be done outside, and I set myself to the task of doing that, through the Free Religious Association, by no means casting the least reflection upon this. That Association did not confine itself to a Christian position; it expressly said so; it was not in its nature to do it. It welcomed all people, honestly, devotedly, sincerely religious, who had religious purposes and ends, and loved religion in their hearts, and it would allow no other to come in. We have not the least idea of throwing open our doors and windows to everybody who may choose to come, whether he is religious, irreligious, or unreligious. It is a *religious* association, — purely distinctly, earnestly, devoutly that, — and it shall never be any thing else, so long as I have any thing to do with it. It does not run to dangerous paths. Its morality will stand as clear as any morality under the sun. The general officers of that Association may challenge a comparison with any gentlemen on the planet. For nobleness, uprightness, truthfulness, purity, devotedness, sincerity, I defy anybody to challenge them. Enough of that.

Then there came a time when it was necessary to form an association. I wrote a note to Dr. Bellows, in which I expressed my reasons for not being able to join this Conference. Said I, "It is not the preamble; it is no construction of the preamble; I do not care a straw about it. I consider myself a Christian; I consider my church a Christian church; but if, as president of an association, I choose to take a position outside of Christianity, for the sake of doing a certain work, that is no imputation upon my Christianity at all. I am at liberty to put my own interpretation upon the word 'Christian;' but so long as a gentleman, who is a man of honor, whose character as a man of honor nobody

questions, chooses to call himself a Christian, you are bound to admit that he is one." I said to Dr. Bellows, "I feel, on speculative grounds, perfectly at liberty to stand in that position; when I do not, I shall go out. But my quarrel is here, that this is a Conference for work, and its work, as a Conference, must be exclusively denominational. It is work for the building up of Unitarian parishes, settling Unitarian ministers, sending out Unitarian missionaries, spreading Unitarian literature. Now," I said, "I do not sympathize with that; I cannot. If I go into this Conference, I must pledge myself and society to use all our joint efforts to raise money for these purposes, and to throw our influence in that direction. I cannot do it. There are other things in which I am more interested, and I want all the money I can get for those things. I appreciate your object; it is an honorable, noble, good work; I love the men who are doing it: I respect them from the bottom of my soul; but it is not exactly the work I can pledge myself to do, and therefore I do not come into the Conference." That was perfectly plain; Dr. Bellows perfectly understood it. But now these gentlemen come up and say, "We are willing to do this work; we are doing it; we shall do it honestly;" and they say, "Why should you shut us out? This is only an admission, on your part, in so many words, of what you have already said." They come up and say, "We are Christians; our churches are Christian; we only want to come in and work with you. Why can you not allow us to come in?" Are they not true men? Are you not obliged to believe them when they say, "We pledge ourselves, in coming into this Conference, to work with the Conference. If we are in a minority, we will get you to do our work as far as we can; we will hold you to use only our proportion of the money to do our work; and if we become the majority, we shall expect you to do the same. We only ask that we shall have our proportion of the funds, as we will contribute our proportion of the funds." That is all; it is a perfectly simple thing.

Now, I do not ask this for myself. I do not say that I will do this work; I do not think I can. At any rate, until I feel that I can do that work, honestly and entirely, I shall not ask to be admitted into the Conference. When I do feel that I can do the work, I shall feel free to come in.

Personally, therefore, I have no interest in this matter at all. As President of the Free Religious Association, I have an interest; for, if this resolution is rejected, these young men will probably fall into the compass, somehow or other, of that Association. If this resolution is accepted, you will have them in your own body, working with you. I say, it is a good work to do. Let every man decide in his own mind whether he can do that work or not. If any man says he can, I do not see, gentlemen, how you can shut him out, unless you can cast some imputation upon his personal honor, and say that in sincerity and truth he cannot do this. I think you will not venture to say that of any of these gentlemen. I know them personally. I know they are men of their word, and I am anxious simply that I should not be committed with them, — not for my sake, but theirs. If I am a *bête noir*, I do not wish any of my shadow to fall upon them.

REMARKS OF REV. C. E. GRINNELL.

Mr. President and Friends, — I take the liberty, notwithstanding my youth, to speak to you to-day, because my venerable brother, Dr. Osgood, has said we need young blood; that young blood may do us good; and I also remember that St. Paul told us to "let no man despise our youth;" and since I know that Dr. Osgood does not despise his young brethren, I hope none of you will despise me.

It seems to be taken for granted, by some, that most of the young blood is on the radical side, and in favor of the proposed amendment. I would have you understand that all the young blood is not on that side, but I would also have you understand, that whether the young blood is on one side or the other, the young blood goes together. I would have you understand that the young men, whether they be conservative or radical, who come from Cambridge Divinity School (which was so well defended by my venerable father in God, Dr. Lothrop), those young men go together. Those young men are going together to defend Christianity.

Permit me to say, that I suppose some light may be thrown on our discussion by considering the Scriptures. You remember

that after our Lord rose from the dead, he appeared to some of the disciples. You remember that Thomas doubted that he had appeared. What did the disciples who had seen him do? Did they say, "We know he rose from the dead; we saw him after he had risen, and unless you believe it, we will annoy you in every possible way; we will cast you out of the room, and forbid you to pray with us"? No: they said, "Come again, and if you look, perhaps you will see him." If they had turned away Thomas, how do we know that our Lord would not have gone to him, and convinced him, instead of going to the disciples who were already convinced? What is the good of a body of Christian disciples, if they are going to hold themselves aloof from others? They will never convert anybody.

You remember another instance, after the Lord ascended into heaven. Peter was friendly to the Gentiles, but you remember that when some Jews from Jerusalem came to Antioch, — Christian Jews, respectable Jews, excellent Jews, but still *Jews*, — Peter, who was associating with the Gentiles whom he had been teaching Christianity, felt perplexed. Perhaps they were more interested in something else; perhaps they were theists; but Paul came there, who had seen the Lord, and when he saw Peter desert his brethren, because of the Jews, he "withstood him to the face, because he was to be blamed."

It seems to me that one can speak not immodestly, even in the presence of those who are his elders, when he feels that he speaks, not from his own self, but as a disciple of the Lord Jesus Christ. You remember that in one of his parables, the kingdom of heaven is likened unto the leaven which a woman took and *hid* in three measures of meal. Now, I have that confidence in the leaven of Christianity, that I believe that, even if it is hid in three measures of meal, it will leaven the meal; but if you take it away, or forbid its being put into the meal, what will the leaven be? Nothing but a lump of sour stuff!

We read that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." I think, if we are going to save the world, we must go into the world; we must work with the world; and even if some of our brethren predict that by and by there

will be danger, I say, I will take the risk. The way to be a Christian is to be brave, to be bold. Why, Mr. President, that is what our Orthodox friends say of us. A few months ago, a very liberal Orthodox man said to me, "I would go into the Unitarian body, if I was not afraid of becoming too radical after I got there." I said, "Don't be afraid: try it!" Suppose the Unitarians had never come out from the Orthodox body, we should never have known how strong the kingdom of Christ is, how comprehensive the kingdom of God is, who sent Him into the world, and how strong charity is, as we do to-day. If anybody says there is danger, ten years from now, of our becoming theists, I say, I will take the risk. I do not believe in it. I believe that the leaven of Christianity will convert everybody in the world, and that the Son will be the King, until he bows to the Father who made him.

Now, let us be confident and brave, and let us believe that men who are not far from the kingdom of God are not devils. They are looking into the face of Christ. Perhaps they do not understand him; but do not their faces shine? Do they not shine more than the faces of those who turn away from Him, although they may have hold of the Lord's hand?

REMARKS OF REV. DR. LOTHROP.

I am sorry that there is such an "old fogy" to come after the young blood whose address you have just heard with so much satisfaction. I listened with great interest to Brother Grinnell's Scriptural illustrations, but for the life of me, I cannot tell on which side of this question he places himself. I agree that his illustration was very good about the apostles and Thomas, but what we seem to be called upon to do to-day is to have the apostles give up to Thomas, and say the Lord *did not rise* because he don't believe it! That is the position in which this Convention is placed.

If this preamble means nothing, as gentlemen say, what is the use of passing it? If it does mean any thing, what does it mean? It means, that, after all, that preamble, and the expression, "the Lord Jesus Christ," do not mean any thing in our opinion, and therefore this Convention recedes from that posi-

tion. Now, that young blood that we delighted to hear just now, referred to Scripture a good deal. I recollect a passage of Scripture where the Master says, "Ye call me Master and Lord, and ye say well, for so I am." That, I believe, is the true Christian platform, — for the human mind to go to Jesus Christ and his instructions, as of divine authority, and the highest authority the human mind can have in this world. That is the foundation of the Christian Church; and if this Conference means to be, and continue to be, a Conference of Christian churches, it must stand upon that platform. At any rate, as I said yesterday, Brother Frothingham is still here, and has a right to be here. He can interpret that expression as he chooses, — we need not make a declaration of what it means to him, — and every other man can interpret it as he chooses. Why, then, should we make a declaration that paralyzes the phrase, that takes all force from it, in order to satisfy him and his friends? Why should we not continue to stand where, after the most deliberate and serious consideration, we placed ourselves three years ago? And if any man wants to stand on another platform, and have a "Free Religious Association," let him go and have it. But if there is not room enough under that expression, "to establish the kingdom of God and of our Lord Jesus Christ," for every man to work for the glory of God and the good of men in this world, I should like to know it. I should like to know if, in his "Free Religious Association," Brother Frothingham can do any thing more for the good of man than in his Christian Church and in this Conference.

I see no reason, therefore, for the adoption of this ninth article. I shall vote for Brother Osgood's amendment, because, whenever a proposition is under consideration in a deliberative assembly, I feel bound to perfect it as far as I can, if it shall pass; but I shall vote against the whole proposition. I see no reason why we should pass it. I do not believe that with our present preamble and constitution, we infringe one iota the liberty of any man who has any right to call himself a Christian. I do not consider that the Roman Catholics interfere with my liberty at all. I do not consider that the Orthodox churches of New England have ever interfered with my liberty at all. I

am perfectly willing that they should have their organizations and go on with them, — the Catholics, the Episcopalians, the Presbyterians, and the rest. They are nothing to me. They do not interfere with me. Let them all have room. I belong to this body of Unitarians, who have always, from the beginning to the end, rested upon Christ and the New Testament as the revelation of the mind and will of God to men for their salvation. That, I will venture to say, is the idea that pervades nineteen-twentieths of our churches. That is the platform upon which we have stood, and why should we depart from it? We have adopted it in the broadest and most catholic manner possible, and why should we explain away its meaning, in order to let some brethren who do not like that expression, "the Lord Jesus Christ," come in and work with us? Let them come in at any rate, and they can interpret that phrase as they choose.

Now, if it is possible for the radical party (I use that term because it is the most expressive), if it is possible for the ministers and laymen, or anybody else who stands in the position of Brother Frothingham, to work for the Church, to establish religious institutions, to make those institutions and principles and ideas a power in the Christian world, I want them to do it; but I want them to do it on their own hook, and not carrying with them all the prestige, all the traditions, all the memories, all the holy influences that have come down to us, and gather round the name of the Unitarian Church of America.

That is my position. I should like to see them go forward, and if I belonged to them, I would go out from the Unitarian body, I would take my position upon the principles and ideas which I believed to be true; and in the name of God and humanity, I would go to work behind those ideas, and if I could have power and success in the world, very well. That is the thing they ought to do, and not come here and insist that this body, called together on a different principle, receiving different traditions, pervaded in all ways by different influences, should stultify itself by so interpreting the preamble that it adopted three years ago, that it shall mean nothing.

REMARKS OF REV. J. W. CHADWICK.

I do not stand here thinking that I can add one word of argument in favor of this article, just as it stands, but only to add one more voice and one more prayer to the voices and prayers that have been already uttered, that it may be incorporated in the organic law of this body. And, first of all, I want to protest against the hint that is thrown out on almost every side, that the desire for its adoption is the desire of young men only. There are men who have spoken here this morning, who are no longer young, whose whole hearts and souls cry out for this thing. There are men and women in every society whose whole hearts and souls cry out for this thing. There are men who are not here — like that dear saint, Dr. Bartol, for whom prayers should go up to-day like incense to Almighty God — whose hearts and souls cry out for this thing. You know it is so. It is not simply earnest young men, but earnest men, both young and old, and women, both old and young.

It seems to me it is a very simple question. First, it seems to me to be a question whether this body will keep the original faith with which it started, or whether it will confess that it set a trap, and having got us into it, we may get out of it the best way we can; for at the time we went into the Convention in this city three years ago, the very thing which we ask you to agree to to-day was agreed to, and we should never have come into this Conference if it had not been for that agreement. The more radical portion of that Convention would have gone out of it in less than one hour after it assembled, if it had not agreed that its action should be binding only upon a majority. The question now is, whether you will keep that faith; that faith which underlies the Constitution of this Conference even as the Declaration of Independence underlies the Constitution of the United States. I know there are men who scout the Declaration of Independence, who speak of it as a collection of "glittering generalities," and so you may speak of the resolution which underlies your constitution as a "glittering generality," but no man of honor and good faith will do either.

The other question seems to me to be, whether this Conference will make itself as broad as Unitarianism and as broad as Christianity. If it chooses to make itself small and little, it is out of its power to make Unitarianism as small as itself, to make Christianity as small as itself. They would still lie outside of it, and welcome all earnest, faithful, and obedient souls to their encircling, all-embracing fold. I was born into the Unitarian Church, and cannot be turned out of it, or die out of it; I was born into the Christian Church, and cannot be turned out of it. And I will allow no man to dispute my right to be as good a Unitarian, and, in the historical sense, as good a Christian, as he. I deny that we are cutting ourselves off from the historical roots of our faith. No, friends: we would strike down our roots into the historical soil further and further, until they shall take hold of the very centres of the universe, until they shall twine themselves about the very throne of God.

I ask you, then, to pass this preamble, for the sake of your own honor, and for the love of those who would hate to leave you, just as it stands, not even inserting the amendment which Dr. Osgood has suggested. For though my faith is the Christian faith, though I am a Christian and a Unitarian, still, I would not ask any man to accept my creed; and as a creed, I would as soon swallow the whole of the Westminster Catechism as any one single word that could be offered me. A creed is a creed, be it little or much, and however it may have been with regard to the Jewish law, certainly it is true of the perfect law of liberty, that he who sins against it in the least, sins against it in all.

REMARKS OF HON. T. M. EDWARDS.

I am here as a delegate from the State Unitarian Association of New Hampshire, and I feel an interest in the question now before this Convention, and desire that it shall, if possible, be so settled that it shall result in entire harmony, that we may go home and report to our constituencies that we are a united body; that we are not rent by factions so diverse that there can be no compromise; that the English language does not afford any terms under which we can all harmonize and act together.

I am not learned in theological subtleties, and I shall take,

in the few remarks I shall make, a very common-sense view of this matter. I understand that the action of the Convention is to be first upon the amendment proposed by Dr. Osgood, to interpolate into the new article the three words, "in Christian faith." Sir, I have observed the temper of this body, and I think I do not mistake in saying that there is no question about the passage of the resolution itself, with or without the amendment. It is consistent with the liberality which we have always claimed for the order, to throw our doors open to the widest possible extent that we can consistently with the maintenance of true religious doctrines, of whatever order or class they may be. I am not surprised that this concession has been made to the gentlemen who have asked it, for it seems to me to be perfectly consistent with the general feeling of the Unitarian body throughout the country; and I speak now not for the clergy, but for the people. I know the sentiments of the people of my own neighborhood, and I know they do not differ from the sentiments of the people in other parts of the State. It was said by Dr. Osgood, that if these three words were inserted, he should heartily consent to the adoption of the article, — and I speak of him not merely as an individual, but as the representative man of a portion of the Convention. It was not said by the last gentleman who spoke in favor of letting the platform stand as adopted at Syracuse, that he should oppose this article at all events. He said he should not vote for it, but he did not enter any protest against it, as if its adoption would be the occasion of his withdrawal; and I hope, if these words are accepted they will enable us to retain as the head, almost, of our order, at least I may say, as one of the most honored men of our order, the gentleman who has said that he should feel himself under the necessity of withdrawing from this association if the article was adopted without those words. I rise for peace and harmony, and I appeal to gentlemen to accept that proposition, and thus secure a harmonious result. It seems to me there can be no real objection to the insertion of those three words. We do not undertake to define what "Christian faith" is. It only requires that whoever proposes to act with us shall come somewhere within the broad lines of Christian faith, and not be entirely outside. Every

gentleman who has spoken has said that he claims to be a Christian, and to be within the lines of the Christian faith, and therefore, if it will conduce to harmony, if it will enable us to separate with good feelings towards each other, I hope the amendment will be agreed to, and then that the article will be unanimously adopted.

REMARKS OF REV. A. D. MAYO.

I claim the right to be heard on this question. I seconded the motion of Dr. Osgood to insert the words, "in Christian faith," because I want to know exactly what we are doing to-day. When I came to the Convention that was held in the city of New York more than three years ago, I came with the desire, that the Unitarian churches of this country, which had for so many years been scattered, been found in hostility often to each other, might be brought together in some available bond of action. I had not the slightest objection to the formation of any form of religious association whatever; I had not the slightest objection to becoming a member of any society for the promotion of reform, without any Christian designation whatever; but I did want that the Unitarian churches of this country should be bound together in some bond wherein they could work to carry forward our glorious old Unitarian faith; and I was willing that every man should give the largest interpretation to Unitarianism and Christianity, to suit himself. I was one of the committee that formed this preamble. There were two opinions in that committee. Mr. William Henry Channing, who was a member of that committee, desired that we should form another kind of association; that is, an association from which the limitations of Unitarianism and Christianity should be left out, so that all classes of men who believed in God could come in and join with us, in doing moral, philanthropic, and truly good work. But the prevailing sentiment of that committee and of the Convention was, that however proper such a general association might be, that was a body of men met to form a Unitarian and Christian association. We all recognized that there were two risks which beset any Convention that Unitarians might form. In the first place, we confined ourselves strictly to Unitarian

churches. We said, "If we conclude to let in other Christian churches, the Catholics, Presbyterians, Episcopalians, Methodists may, if they choose, come in and swamp us, — make us a Christian organization, and not a Unitarian organization." But, last year, we concluded to run that risk. In other words, we concluded, if the Catholics of this city, the Episcopalians, or the Presbyterians, chose to come in here or send their delegates to vote us down, and make it some other kind of Christian Convention, they could do so; we were willing to run that risk. Being all Christians, and knowing what Christianity has done in this world, we are willing to run the risk of being swamped by the Christianity of these United States.

There is another risk, and that is just what this proposition to amend the proposed article is intended to meet. The original resolution means this, and nothing more: that we are willing to run the risk of having everybody in this country, that calls itself a religious body, send its delegates here, and, if they can get a majority (as Mr. Frothingham has plainly said), abolish Unitarianism, and Christianity along with it, and turn this into the same thing that the Free Religious Association is. That is the risk we run. That is precisely the thing you are doing.

Now, friends, I am not willing to run that risk. I do not say that I shall leave this body if, next year, the Jews choose to come in here and vote us down and make us a Hebrew association, or if the Spiritualists (they call themselves a religious body) choose to come in and vote us down. If any body, calling itself a religious association, comes in and votes us down, I do not say I am going to leave this body. I belong to a great many bodies that are not Christian, not Unitarian. I belong to the Republican party; but I want, as a Unitarian Christian, an organization that I can work in; and I am willing to be swamped by Christianity, for Unitarianism means Christianity; but I am not willing to be swamped by Judaism, by Spiritualism, by any thing that is willing to call itself "religious."

Last year, I had the pleasure of crossing the Atlantic for the first time. I went in a magnificent steamer, but on the way over, I saw a great many sailing craft, of every kind, I suppose, that was ever invented; some of them finer than my own, some

of them poorer than my own; some, wretched old scows, — so old, that I wondered how they could keep afloat; and yet I would not say that in an emergency I would not be willing to cross the Atlantic in one of those boats, because every one was afloat, every one had buoyed somebody on the Atlantic, every one had proved itself in days gone by. But if any man had come to me and said, "Throw yourself into the wide sea that roars all around you, and trust to your power of swimming to reach the shore," I should have said, "No: I prefer not to run that risk. When a boy, I did once swim across a mill-pond, but it very nearly sunk me. I cannot tell that, in ages to come, men may not be able to swim across the Atlantic, but I am not ready to trust myself to it to-day." So I am not willing to trust myself to-day to the great Atlantic Ocean of all men's speculations, to every thing that chooses to call itself "religious," in this or any other country, feeling that there is no surety that I and the cause I represent will reach the shore.

Mr. J. M. MITCHELL, of Bridgewater, moved the previous question.

Rev. E. E. HALE requested Mr. Mitchell to withdraw the motion, stating that he would renew it as soon as he had offerred a resolution, and Mr. M. consented.

Mr. HALE. — I am informed by gentlemen who think they represent widely different ranges of opinion, that a large majority of this Convention will probably agree to re-assert the original resolution which I read yesterday at the close of the report of the Council, and which I said was agreed upon by everybody. As things now stand, that resolution is not on the published records of the Convention, it having been, as was truly said just now, the Declaration of Independence previous to the adoption of the Constitution. I am intrusted with a proposition to re-assert this Declaration of Independence, with the single substitution of the words "preamble and constitution" for the words "Resolution and Declaration of Independence of the Conference."

Resolved, That to secure the largest unity of the spirit, and the widest practical co-operation, it is hereby understood that all declarations of this Conference, including the preamble and constitution, are expressions only of its majority, committing in no degree those who object to them, and

dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship.

Dr. OSGOOD. — I will accept that.

Mr. CALTHROP. — That will be perfectly satisfactory to me, and I trust it will be satisfactory to all whom I incidentally represent.

Mr. HALE. — I understand this to be perfectly satisfactory to Dr. Bellows.

Dr. BELLOWS. — Yes, sir.

Mr. HALE. — I offer that as an amendment to Dr. Clarke's article.

Dr. CLARKE. — I will withdraw my amendment.

Mr. COLLYER. — I want to ask a single question: What becomes of the last clause in Mr. Clarke's article: "and that we heartily welcome to that fellowship all who desire to work with us in advancing the kingdom of God"?

Mr. HALE. — That is withdrawn.

Dr. BELLOWS. — If this motion is to be debated, I wish to give notice that I shall demand of the Conference the fullest opportunity of meeting the question before it is concluded. If it is not debated, for one, I shall accept it as a compromise or agreement between the two parties in this body.

Mr. HALE. — It is due to every gentleman I have consulted, to say, that this is proposed as an article to be adopted without debate. The Conference is simply asked to re-assert an article which, by direction of the Council, I said was the unanimous opinion of this body.

Dr. LOTHROP. — I move that the question be taken by yeas and nays.

Dr. OSGOOD. — It is not necessary. The motion will be carried.

Dr. LOTHROP. — I know it, but I want a record of the vote.

After a few remarks by Rev. Henry W. Foote, of Boston, in favor of allowing the fullest opportunity for debate, if it took a month, the question was put, and the amendment carried, by a vote of 326 to 12.

LETTER FROM BISHOP PAYNE.

[In connection with this letter, and in order to explain it, we would state that one of the methods agreed upon by which the American Unitarian Association co-operates with the African Methodist Episcopal Church is this: Wilberforce University, of which Bishop Payne is President, and which is the leading educational institution of that denomination, is within easy reach of Antioch College; and arrangements have been made by which, at the expense of our Association, the professors of Antioch College shall give a certain amount of instruction regularly in Wilberforce University. — Ed.]

Wilberforce University,
Near Xenia, Green County, Ohio,
Nov. 6, 1868.

Rev. Charles Lowe, — Your favor of the 13th ultimo was duly received, and would have been immediately acknowledged; but inasmuch as I was not present last year, to witness the series of lectures then delivered, I thought I would wait, and attend two or three, so as to have some knowledge of the style of the lectures as well as the subject-matter.

Of which I have both the happiness and honor to say, —

That this day week, President Hosmer and Professor Orton came to Wilberforce University. The former prefaced the course by very appropriate but brief remarks; the latter gave an introduction to a course of twelve lectures on Theology, which was very impressive. On Wednesday of this week, he returned, and delivered the second, which deepened the interest created by the first, and made both teachers and students feel that God has sent you to confer incalculable blessings upon our institution, and through it upon the race.

Professor Anthony came this afternoon, and gave his first lecture of a course on "Mechanics." It was excellent, and was an illustration of the weight of bodies, — perhaps I had rather said of the laws of gravity, — laws of gravity! Is not gravity itself a law?

But I am philosophizing. I must stop, and thank you, thank our good Brother Hale, thank all our Unitarian friends, who are to us more than brothers, for their noble, unselfish charity, — charity like that which Christ himself has manifested. We are

the man the Jew robbed, bruised, bleeding, fainting on the open roadside; the Priest, the Levite, passing by, both looking on, pitying, hastening away. *You* are the good Samaritan. God the Father bless you for it; God the Son bless you for it; God the Holy Spirit bless you for it. I speak as a Trinitarian; you will allow me that liberty. I know you only as a Christian brother. Let us both love Jesus, obey Jesus; and when we meet him in heaven, he will tell us who took the right view of himself, the Father, and the Spirit.

Fraternally, PAYNE.

NEW PUBLICATIONS.

Scott's Poetical Works. Boston: Fields & Osgood.

This is another of the "Diamond Series," and contains the entire poetry of Scott, in one little volume.

The Flower and the Star, and other Stories for Children. Written and illustrated by W. J. LINTON. Boston: Fields & Osgood.

The Testimony of Ninety Years. In memory of Jacob Newman Knapp. Cambridge: Press of John Wilson & Son.

This beautifully printed pamphlet contains the commemorative sermon preached by Rev. Dr. Bellows, shortly after the death of Mr. Knapp, and a notice prepared for the "Monthly Religious Magazine" by Rev. Dr. Thomas Hill. Together they make a fit record of a deeply interesting and lovely life. — ED.

Twenty-five Sermons. By JOHN CORDNER, Minister of the Church of the Messiah, Montreal.

This volume was prepared on the occasion of the twenty-fifth anniversary of Mr. Cordner's settlement as pastor of that society. The sermons are upon a great variety of topics; and in their wide range, and in their clear, practical, and earnestly religious tone, we find the secret of that influence of the author, in which we have all so cordially rejoiced. A few copies of the volume may be obtained at the rooms of this Association. — ED.

"HAVE WE MISREPRESENTED ORTHODOXY?"

THE article under the above title, in the October number of this Journal, has been printed in a pamphlet form, in accordance with the request of many, and may be obtained free of cost, on application at the rooms of the Association. It is proper to say, that, since it appeared, many confirmations of its statements have been received, showing that we there very much understated, as we intended to do, both the severity of the doctrines and their prevalence. We give two specimens of what we have recived.

I. The following extracts are from a set of "Doctrine Tickets," used now in the Orthodox Sunday school of the town from which our copy was sent: —

All Men are born Sinners.

'Tis not when men to manhood grow,
That sinners they become;
But, by their parents' guilt, mankind
Are sinners from the womb.

Psal. li. 5; John iii. 6.

Every duty is so imperfectly performed, as to be in itself displeasing to God.

The Lord is holy; and his law
Is so exceeding broad,
That every act of duty done,
Displeasing is to God.

Job. xv. 14–16; Prov. xxi. 2; John vi. 44.

II. The following questions and answers are taken from "A Short Catechism for Young Children," by John Brown, published in Philadelphia. In the year 1864, this Catechism was used and committed to memory by every pupil, adult and infant, in the Sunday school connected with a prominent Orthodox Congregational Church in Eastern Massachusetts, whose pastor was a graduate from Andover.

Q. *Does your wicked heart make all your thoughts, words, and actions sinful?*

A. Yes: I do nothing but sin.

Q. *Is your life very short, frail, and uncertain?*

A. Yes: perhaps I may die the next moment.

Q. *What will become of you, if you die in your sins?*

A. I must go to hell with the wicked.

Q. *How many kinds of sin are there?*

A. Two.

Q. *What are these two kinds?*

A. Original and actual.

Q. *What is original sin?*

A. It is that sin in which I was conceived and born.

Q. *Doth original sin wholly defile you, and is it sufficient to send you to hell, though you had no other sin?*

A. Yes.

Q. *What are you then by nature?*

A. I am an enemy to God, a child of Satan, and an heir of hell.

Q. *Cannot your good thoughts, words, or actions, recover you by the covenant of works?*

A. No: every thing I do is sinful.

Q. *Can God pardon your sin without a satisfaction to his justice?*

A. No: he will by no means clear the guilty.

Q. *Why could none but Christ satisfy for your sin?*

A. Because none but he could bear infinite wrath.

Q. *How long will the wicked continue in hell, and the saints in heaven?*

A. For ever and ever.

Q. *What will the wicked for ever do in hell?*

A. They will roar, curse and blaspheme God.

Q. *What will the righteous for ever do in heaven?*

A. They will behold the glory and sing the praises of God in Christ.

Q. *What is the prayer of the wicked in God's account?*

A. It is an abomination to the Lord.

IMPORTANT NOTICE.

We earnestly request that in every society, the pastor (or, where there is no pastor, the parish committee) will, before the close of the present month, *ascertain and report to us the number of copies of the Journal that are desired for the coming year.*

We must ask that some pains be taken to comply with this request. We wish to avoid unnecessary expense in sending more copies than are actually distributed and read.

Let us also suggest, that sometimes the attention of the people be called to the Journal. Its purpose is to promote a wider acquaintance and sympathy with the work and interests of the denomination, and it will be greatly aided in this purpose by an occasional word from the minister.

The "Year-Book" will take the place of the January number; and we would ask our brethren to communicate to us at once any information that may be necessary to its completeness.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 9, 1868. — Present: Messrs. Smith, Cudworth, Hepworth, Livermore, Metcalf, Reynolds, Ware, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Free Public Library in Watertown, Mass., and the Library of the Theological Seminary, Andover, Mass.

They also reported that there had been received from the Committee appointed by the National Conference, to confer with this Board upon the subject, a plan for the proposed denominational Review. They had preferred to submit this plan to the full Board, and had, therefore, proposed a meeting of conference with this Committee on the following Wednesday; and they recommended that, when the Board adjourned, they adjourn to meet on that day, at three o'clock P.M.

This Committee also reported in favor of an appropriation for the purpose of issuing a new tract by William Everett, Esq.; and an edition, in pamphlet form, of an article printed in the October number of the "Monthly Journal," entitled "Have we misrepresented Orthodoxy?"

The report of this Committee was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, which were voted: $500 in aid of the society in Hyde Park, Mass., for the year beginning Nov. 1, 1868; $75 to Rev. William H. Fish, for services as Secretary of the Plymouth and Bay Conference, and as missionary within its limits, in accordance with the recommendation of the officers of that Conference; $150 to the society in Tyngsboro', Mass., for the year beginning Nov. 1, 1868, conditioned on their maintaining services regularly, and settling a permanent pastor as soon as practicable; $100 to the society in Warwick, Mass.; and $200 to Mr. W. A. P. Willard, for the year beginning whenever he should assume the pastoral charge of the Warwick society, in consideration of missionary services to be rendered by him under the direction of the New-England Committee, and on condition that any amounts he might receive for such service should be credited to the Association.

The Committee on the Middle and Southern States submitted reports from Miss Amy M. Bradley, of her work in Wilmington, N.C.; from Rev. D. H. Clark, of missionary work in Central New York; and from Rev. H. C. Dugan, in New Jersey.

The Committee on the Western States submitted reports from Rev. C. H. Brigham, Rev. J. L. Douthit, and Rev. John Ellis, and recommended appropriations as follows, which were voted: $100 to the society in Kansas City, Mo., towards the expenses of procuring candidates for settlement; $100 to the society in Indianapolis, Ind., for the same purpose; $1,000 to the Indianapolis society, to be paid on condition of their securing a permanent pastor, and on such further conditions as might seem expedient to the Western-States Committee of this Board; and $500 for purposes of general missionary work in the West.

The Committee on Theological Education recommended that, in accordance with the request of the Professors of the Cambridge Divinity School, the sum of $50 should be appropriated to each of the following students in that institution: Edwin A. Pratt, Edwin S. Elder, Edward Crowninshield, Robert McLeod, David P. Muzzey, John F. Locke, and Flavius J. McMillan.

The Committee on Foreign Missions reported concerning the action taken by the National Conference, in regard to the establishment of Unitarian preaching, in the English language, at Paris, and asked for authority to take immediate steps for carrying out the proposed plan; which authority was granted.

The Secretary presented a communication received from the Secretary of the Sunday-school Society, announcing the action of that society at its recent annual meeting, in relation to the Association; and it was decided, in view of the lateness of the hour, to defer the consideration of the subject until the December meeting of the Board; but, to provide for the present urgent need of the society for funds, an appropriation was made for its benefit of $500.

After the transaction of other business, the Board adjourned.

Nov. 11. — The Board met, in accordance with the vote adopted at the last meeting, at three o'clock P.M.

There were present, Messrs. Smith, Cudworth, Livermore, Metcalf, Osgood, Reynolds, Ware, Crosby, Lyman, Fox, and Lowe.

The Secretary laid before the Board a communication from the Central Committee on Theatre Preaching, appointed by the National Conference. That Committee represented that the work proposed was so large that it could not be left to volunteers, and they therefore requested the Executive Committee of this Association to co-operate with them in carrying out the plans proposed.

In response to this request, the following resolution was adopted by the Board: —

Resolved, That the sum of $3,000 be appropriated for the support of theatre preaching, after the plan proposed at the National Conference, and partially matured by the Committee appointed by the Conference for that purpose; and that the details of the expenditure be referred to a Committee of three of this Board, with full power to arrange the work, in connection with the Committee of the National Conference; the understanding being that the sum paid by the Association shall only be for the compensation and expenses of the preacher and agents.

Messrs. Ware, Cudworth, and Lowe were then appointed to serve as this Committee.

The subject of the new Review was then taken up, and the gentlemen appointed to confer with the Board — Rev. Dr. Osgood and Rev. J. H. Allen, as the Committee appointed by the National Conference, and Rev. Dr. Bellows and Rev. E. E. Hale as a Committee of the Council — appeared, and stated their views in regard to the matter.

The subject was then discussed at length, but no action was taken; the Board (while fully persuaded of the great advantage to our cause of a Review, such as was contemplated) being unable so far to approve of the particular plans suggested, as to feel authorized to appropriate the amount of pecuniary aid that would be required to start the enterprise. They were also of the opinion that no plan could receive their approval which involved the relinquishment by the Association of its "Monthly Journal."

The Board then adjourned.

INTELLIGENCE.

THE CONNECTICUT VALLEY CONFERENCE held a meeting at Deerfield, Mass., commencing on Tuesday evening, Oct. 27, and continuing through the following day. A sermon was preached Tuesday evening, by Rev. Charles Noyes, of Northfield, which was followed by remarks from Rev. Charles A. Humphreys, of Springfield, Rev. John F. Moors, of Greenfield, and Rev. Crawford Nightingale, of Groton Junction.

Wednesday morning, there was a meeting for conference and prayer, conducted by Rev. Stilman Barber, of Bernardston; after which the regular sessions of the Conference commenced, Hon. George Walker, of Springfield, the President, occupying the chair. An essay was read by Rev. Calvin Stebbins, of Chicopee, on "The Importance of a Doctrinal Belief;" which was followed by a discussion, in which Rev. Edgar Buckingham, of Deerfield, Rev. William L. Jenkins, of Northampton, and others, took part.

At the afternoon session, Rev. William G. Scandlin, Secretary of the Worcester Conference, who was expected to speak on the organizations for work in that Conference, being absent on account of illness, Rev. Edwin G. Adams, of Templeton, one of its Directors, was invited to take his place. His address was followed by remarks from Rev. Charles Noyes, Rev. Calvin Stebbins, Rev. Charles A. Humphreys, and Rev. Charles A. Allen, of Montpelier, Vt., Secretary of the Champlain Conference; after which the Conference adjourned.

The Champlain Liberal Christian Conference held a meeting in Burlington, Vt., commencing on Thursday evening, Oct. 29, with a sermon by Rev. H. R. Nye (Universalist), of Springfield, and continuing through the following day.

At the sessions on Friday, officers were chosen for the ensuing year: the Constitution was modified so that the Conference should hereafter be composed, not of clergy and the delegates of churches, but of all individuals who should contribute a dollar annually to its treasury; reports were offered of the missionary operations of the Conference; and plans adopted for the more systematic furtherance of those operations.

A discussion upon co-operation among Liberal Christian denominations was opened with an address by Rev. Warren Skinner (Universalist), of Waterbury, Vt., and was continued by remarks from Rev. Charles Lowe, Secretary of the American Unitarian Association, Dr. Charles Woodhouse, of Rutland, and others. An essay on "Pastoral Work" was then read by Rev. S. A. Parker (Universalist), of Bethel, Vt., which was followed by a discussion, and the Conference then adjourned.

THE EAST CHURCH in Salem, Mass., celebrated its one hundred and fiftieth anniversary, on Sunday, Nov. 8. In the forenoon, there was an historical address from Judge Joseph G. Waters, a member of the society; the devotional exercises being conducted by the pastor, Rev. Samuel C. Beane, and Rev. Richard M. Hodges, of Cambridge. In the evening, a discourse was delivered by the pastor on "The Religious History of New England during the last century and a half."

THE NEW CHURCH erected by the society in Laconia, N.H., was dedicated on Wednesday, Nov. 11. The sermon was preached by Rev. William R. Alger, of Boston; the other exercises being conducted by Rev. James De Normandie, of Portsmouth, N.H., Rev. Joseph F. Lovering, of Concord, N.H., and other clergymen.

THE NEW YORK AND HUDSON RIVER CONFERENCE held a meeting at Troy, N.Y., beginning on Tuesday evening, Nov. 17, and continuing through the following day. A sermon was preached Tuesday evening, by Rev. Alfred P. Putnam, of Brooklyn, N.Y., on "The Threefold Testimony of St. Paul;" which was followed by short addresses from Rev. Rushton D. Burr, of Yonkers, N.Y., Rev. A. N. Adams (Universalist), of Fairhaven, Vt., and others.

Wednesday morning, after a devotional meeting of an hour, conducted by Rev. Newton M. Mann, of Troy, the session of the Conference commenced, and Rev. Henry W. Bellows, D.D., of New York, the President, delivered an address. This was followed by the report of the Secretary, Rev. W. R. G. Mellen, and the remainder of the forenoon was devoted to reports from the different churches connected with the Conference.

At the afternoon session, an address was delivered by Rev. Rushton D. Burr, on "Christian Co-operation;" which was followed by a discussion. After the transaction of business, including the election of the following list of officers for the coming year, the Conference adjourned: President, Rev. Henry W. Bellows, D.D., of New York; Vice-Presidents, John E. Williams, of New York, and Rev. Alfred P. Putnam, of Brooklyn; Secre-

tary, Rev. W. R. G. Mellen, of Flushing; Treasurer, George Cabot Ward, of New York; Directors, Rev. Frederic A. Farley, D.D., of Brooklyn, Rev. Rushton D. Burr, of Yonkers, R. M. Field, of New York, George W. Jewett, of Staten Island, and Jackson S. Schultz, of New York.

THE CHURCH OF THE SOCIETY in Westford, Mass., having been removed and remodelled, was re-dedicated on Wednesday, Nov. 18. The order of services was as follows: Opening prayer, by Rev. Edward A. Horton, of Leominster; reading from the Scriptures, by Rev. Charles E. Grinnell, of Lowell; sermon, by the pastor, Rev. George H. Young; dedicatory prayer, by Rev. J. J. Twiss (Universalist), of Lowell; address to the people, by Rev. Fiske Barrett, of Chelmsford; benediction, by the pastor.

THE SUFFOLK CONFERENCE held its annual meeting in the chapel of the Hollis-street Church, Boston, on Tuesday evening, Nov. 24.

Officers for the coming year were chosen as follows: President, Rev. James Freeman Clarke, D.D.; Vice-Presidents, George W. Bond, and Rev. George H. Hepworth; Secretary, Rev. George L. Chaney; Treasurer, Edward Wigglesworth; Directors, Rev. Edward E. Hale, William H. Baldwin, Rev. Samuel H. Winkley, William H. Kilby, Mrs. Samuel Cabot, and Mrs. Maybery.

A report was presented by the Board of Government of the doings of the Conference since its beginning.

The discussion of the evening turned upon theatre meetings, and it was voted to request the Board of Government to commence these meetings in the Boston Theatre as soon as possible.

Rev. J. VILA BLAKE has accepted a call from the Twenty-eighth Congregational Society, Boston.

Rev. CHARLES W. BUCK, formerly of Fall River, Mass., has accepted a call from the Second Unitarian Society, Portland, Me.

Rev. HORATIO WOOD has resigned his position as Minister-at-large in Lowell, Mass., after a service of twenty-four years.

Rev. ORVILLE DEWEY, D.D., will supply the pulpit of the First Independent Church, Baltimore, Md., during the winter.

Rev. DANIEL M. REED has consented to remain with the society in Rockford, Ill., as its pastor.

NEW UNITARIAN SOCIETIES have been organized in St. Louis, Mo., and in Chicago, and Roscoe, Ill.

Rev. HENRY BLANCHARD, of Brooklyn, N.Y., has accepted a call from the recently organized Unitarian Society in Indianapolis, Ind.

ACKNOWLEDGMENTS.

1868.			
Oct. 23.	From	Society in Sherborn, for "Monthly Journals," additional	$2.00
30.	„	Society in Montague	15.00
31.	„	Westminster Society, Providence, R.I., additional	364.00
Nov. 2.	„	Mrs. Jerome Jones, Boston	5.00
7.	„	Society in Concord, Mass.	355.15
9.	„	Mrs. A. G. Farwell, Boston, to make five persons life-members	150.00
11.	„	Ripley Ropes, New York, for India Mission, as amount pledged by him at National Conference	100.00
12.	„	Henry P. Kidder, Esq., Treasurer National Conference, the following sums pledged at the meeting in New York:—	
		Society in Northampton $25.00	
		„ „ Portsmouth, N.H. . . . 100.00	
		„ „ Groton 50.00	
		Arlington-street Society, Boston . 226.08	
		George Scarborough 50.00	
			451.08
16.	„	E. E. Bourne and wife, Kennebunk, Me., to make Elizabeth W. Hatch a life-member	30.00

MISSIONARY SUNDAY CONTRIBUTIONS.

The following sums have been received in response to the appeal made at the request of the National Conference. Many societies have not yet been heard from, either because the appointed Sunday being stormy, the collection was deferred; or because the money collected in the

church has been retained in order to increase the amount by subsequent subscription. It is hoped that all such societies will finish their work as soon as possible, that the complete list may be published, and the final result of the movement known.

Where the contribution in this list is supplementary to one made in response to the appeal of the Association in January last, the fact is indicated by placing immediately after the name of the society the amount then contributed.

Society in Marlboro'	$67.60
" " Danvers	25.43
Mt. Pleasant Society, Boston Highlands ($171.53)	131.91
Society in Pembroke	42.15
" " Lexington	73.85
" " Brunswick, Me.	15.00
" " Jamaica Plain ($511)	315.50
Hawes Place Society, South Boston ($115)	75.00
Society in Wilmington, Del.	37.13
" " Germantown, Penn. ($397)	131.06
" " Haverhill	11.95
" " South Natick	22 00
" " Winnetka, Ill.	30.00
" " Peabody ($330)	30.30
" " Newport, R.I.	224.00
" " Greenfield	100.00
" " Taunton	114.40
" " Ann Arbor, Mich.	57.52
" " Pepperell	38.00
" " Washington ($100)	40.00
" " Newton Corner ($735)	201.42
First Parish in Portland, Me. ($241.37)	113.00
Society in Chelsea	40.00
" " Beverly ($330.45)	44.55
" " Fitchburg ($301)	79.15
" " Fairhaven	70.00
" " Northboro'	50.00
" " Winchendon	52.00
North Society, Salem ($1,078.23)	169.45
Society in Lynnfield	13.00
" " Dover	6.26
" " North Easton	155.25
" " Neponset	32.00
" " West Newton	80.54
Third Religious Society, Dorchester ($132.10)	$56.00
Society in Sheboygan, Wis.	10.25
" " Buffalo, N.Y. ($800)	100.00
First Parish, Salem	201.45
Society in Sherborn	28.35
" " Waltham	100.00
" " Mendon	23.30
" " Grafton ($85.46)	62.85
" " East Marshfield	16.00
" " Janesville, Wis.	10.50
" " West Dedham	29.00
" " Billerica	70.00
" " Brookline	257.56
" " Brooklyn, Conn.	16.00
" " Eastport, Me.	35.80
" " Woburn	302.65
" " Marietta, Ohio	21.65
" " Castine, Me.	30.00
" " Louisville, Ky.	150.00
" " Stow	21.00
" " Northampton	100.00
" " Exeter, N.H.	35.00
" " East Bridgewater	29.00
" " Belfast, Me.	100.00
" " North Andover	112.00
" " Waterville, Me.	50.00
" " Nantucket ($63)	58 43
First Parish, Cambridge	500.00
Society in Somerville	100.00
" " Sharon	11.60
" " North Chelsea	15.71
" " Hampton Falls, N.H.	29.00
" " Keene, N.H. ($220)	50.00
" " East Saginaw, Mich.	6.46
" " Wilton, N.H.	21.85
" " Cleveland, Ohio	100.00
" " Sterling	84.00

The following sums have also been received, from persons connected with societies where no collection was taken, or residing where no Unitarian society exists: —

Mrs. Charles Cheney, Hartford, Conn.	$50.00
Friend in Portsmouth, N.H.	10.00
" " " "	2.00
Miss H. K. Webb	2.00
Friends in Belmont	50.00
Friends in Leicester	$61.00
J. S. Sewall, St. Paul, Minn.	20.00
A lady	5.00
"Andover"	2.00
A friend	2.00
John M. Williams, New Bedford	10.00

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